

Immigration to increase, says MacDonald

Henry de Jong

OTTAWA — A report to parliament on the Review of Future Directions for Immigration Levels suggests that present immigration levels are too low. The report was tabled in June by Flora MacDonald, Federal Minister of Employment and Immigration.

The review was instituted in order to ensure that immigration policy would reflect the preferences of the newly elected Conservative government, and because of some concern over the

recent, sharp decline in immigration levels, and over the projected decline in Canada's population.

Present policy restrictive

Immigration in Canada has fallen from 143,000 in 1980 to just over 88,000 in 1984. The main reason for this decline is the restriction, instituted in 1982, that requires all independent immigrants to have a validated job offer. According to the report, this restrictive approach has jeopardized the

benefits of immigration by lowering its economic and demographic impact and by creating an impression in the world community that Canada has closed its doors.

Among the three chief immigration streams — family, humanitarian and economic — it is the latter which has suffered the greatest decline in recent years. The report suggests that, in the short term, the balance between these streams should be restored.

The so-called "economic stream" consists of selected workers and business immigrants. These are seen to support economic growth. But, while business immigrants create jobs for Canadians, the selected workers can,

Continued on page 4 ...



Flora MacDonald

Avoid careless diving, Ministry warns

TORONTO, Ont. (MCCR) — Careless diving has put many Canadians in wheelchairs for life and the list of victims is likely to grow longer this summer.

Many of these tragedies take place in backyard pools. Some victims have been drinking or showing-off — others simply aren't aware of the dangers until it's too late.

"When statistics were last compiled

in 1979, 54 diving-related accidents were reported in Ontario, giving the province one of the worst records in the world,"

Continued on page 4 ...

Thinkbit

It is said that man digs his own grave with a fork and knife.

Poster in drugstore

Calvinist Contact

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No. 1986

Biologists conduct hands-on polar bear study

Alison Butlin

Most people wouldn't get near a polar bear with a 10-foot pole — even if the pole was equipped with a knock-out shot.

But for George Kolenosky, a biologist with the Ministry of Natural Resources, such close-range encounters are just part of a day's work.

Kolenosky spent 46 days between July and October 1984 — along with several other biologists and resource technicians from the ministry's Moosonee district and Northern region — studying polar bears along northern Ontario's Hudson Bay coastline.

After shooting the animals with a

tranquilizer dart from a helicopter, they approached the bears on foot to examine their health and size, fit them with numbered ear tags, tattoo their lips and paint and identifying number on their backs. They also placed collars with radio transmitters on several adult females.

In all, 200 bears were examined — 50 more than the target number.

The work was the start of a three-year capture and tagging study of polar bears in the Hudson Bay basin. The project is designed to help determine the size and distribution of the polar bear population

Continued on page 5 ...

Evangelicals reject Jewish conspiracy theory

(EFC) — "Jim Keegstra is right about one thing and that's the existence of a world conspiracy. But he's wrong about its source," commented Rev. Brian Stiller, Executive Director of the Evangelical Fellowship of Canada (EFC).

"His theory that a worldwide plan has been designed by Jews is false. For sure there is a conspiracy. However it's not the Jews who are its source but rather Satan. And whether he knows it or not, Keegstra has been lured into Satan's trap by linking the Jewish people with evil."

Racism behind lie

Stiller said that by appealing to the Bible, Keegstra attempts to legitimize a lie. The thesis of that lie is that Jews are associated with evil. And when a group

is so identified, the next step is relatively easy to make: since they are associated with evil then they must be evil.

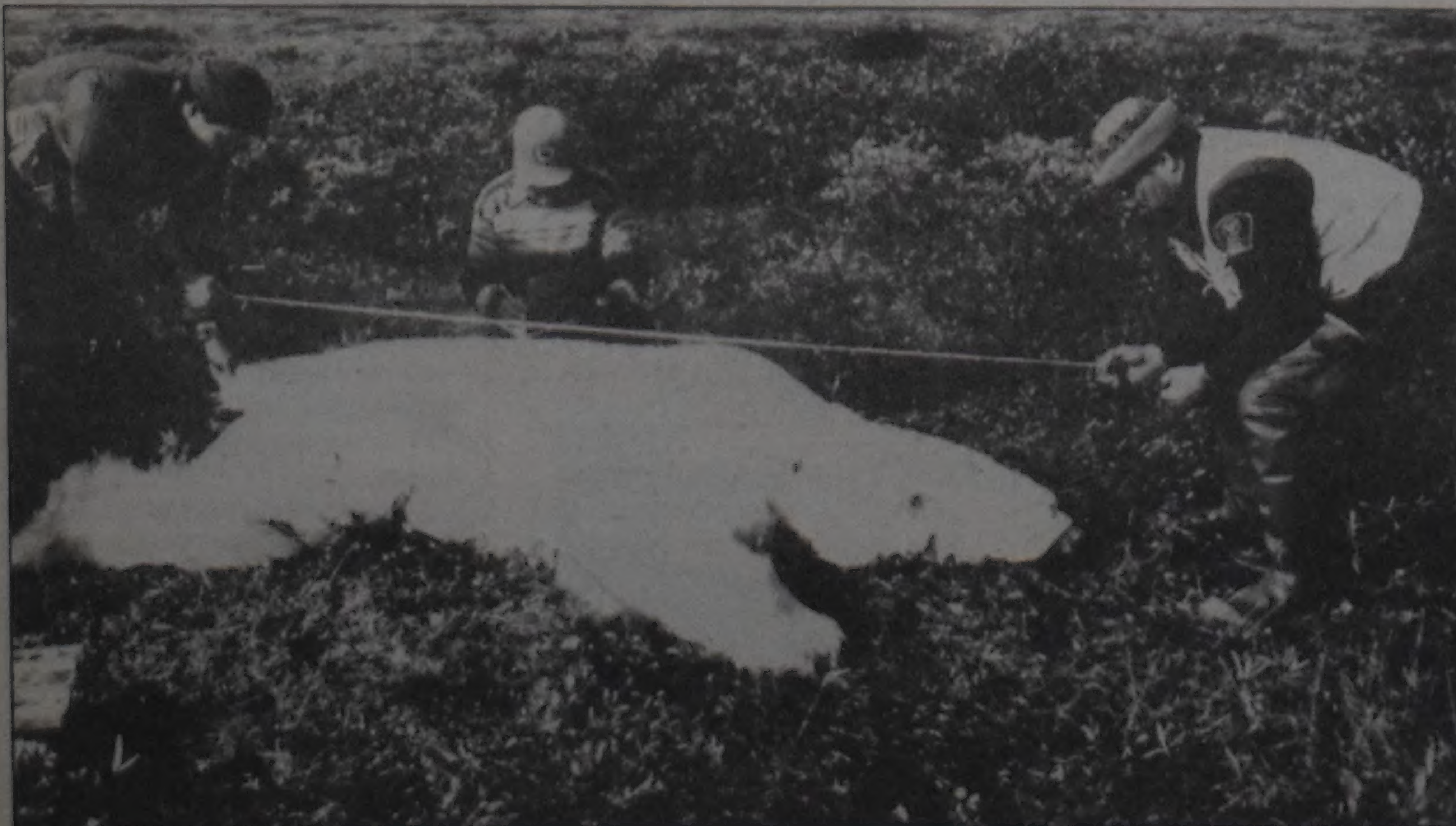
The next step? Rid yourself of this people and you've eliminated the problem of evil. This "logic" was used by the Nazis to build a primary plank in their ideology.

"Keegstra's interpretation that our world is trapped by a worldwide Jewish conspiracy is a lie he cloaks with religious phrases. For some, his interpretation of history resonates with their own conscious or unconscious racism," Stiller judged.

Responding to Keegstra's view that the Jewish race was judged guilty because they did not collectively accept Jesus of Nazareth as their messiah is sheer nonsense Stiller noted.

The Jews had no more to do with the death of Jesus Christ than did the Gentiles. It was rather the sins of the people of the whole world, then and today, which led Jesus Christ to His death. Thus we all in effect are responsible. For anyone to lay the guilt of His death at the door of any race is not only making the gravest of historical errors but is falling into the trap of racism.

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Ministry biologists measure a polar in the Moosonee District

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Editorial

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Is Coca-Cola the real thing?

One of the strangest phenomena in our day surely is the importance which our civilization assigns to the fate of a soft drink called Coca-Cola. If newspaper headlines did not confirm that the use of an old or new formula ranks in importance with the development of space weapons and the death of thousands due to a tidal wave in Bangladesh, we would laugh at the very thought..

How crazy can this world get? China, after decades of isolation and rejection of all decacent Western values, allowed as its first import of Western products the soft drink Coca-Cola.

When Coca-Cola announced a switch from the 99-year-old taste to the new taste, it did so in a setting that was more in keeping with presidential State of the Union addresses than with corporate decisions to beat the competition. The press was there in droves to lend an aura of even greater importance to it.

As a result of the switch to the new Coke, thousands of protests mushroomed in the USA. One man spent \$45,000 of his own money to launch a campaign against the new coke. Another man said switching from the old coke to a new coke was "like spitting on the American flag."

Then followed the stunning announcement by His Royal Majesty the Chairman of the Coca-Cola Company, suitably surrounded by elephants and thousands of balloons, that the old coke was it and will return under the name Coca Cola Classic. (We thought we should record all these events in this editorial, just so that our children's children have the record straight, and can pass it on to their children.)

Perhaps the craziest aspect of the whole silly affair is that most people of the Old Coke Order of Coke, when asked to chose between Pepsi, new Coke and old Coke, failed the test. Even the man who spent more than \$45,000 dollars "bombed out." When asked to pick his favourite, which naturally is the old Coke for which he was willing to lay down his life, he chose Pepsi.

But then, the whole thing has nothing to do with taste, it seems. It's pure sentiment. The old Coca-Cola is a symbol of what it means to be American. And people will die for symbols and sentiments, especially if it comes in the guise of that "old-time, belly-rumbling, bottle up-turned religion" which was good enough for Uncle Jesse.

Let this be a lesson to us all. Whenever changes are

introduced, however much they may be an improvement, some people will resist them as much as they will resist death. Some change for the sake of change, it's true; but others hold on for the sake of holding on.

Ours is a terrible world for people who nurture ideals. To think that a simple soft drink formula can make the 10 o'clock news! How are our history books going to account for this? And what do we say to the hungry? Coke is it?

Children's page demise?

The children's page called "For Kids Only" was first published in the March 18, 1982 issue of C.C. (Actually, this is not the first children's page in C.C. The April 5, 1958 issue carried the very first children's page with a flower naming contest for all ages.) It has been edited by Mrs. Doro Bakker from Rexdale, Ont. Doro is a mother and former school teacher who enjoys talking to kids.

Calvinist Contact was enthusiastic about this page. It featured a fresh look at all sorts of things — feast days, animals, kites, you name it. We believed that having a children's page was important for a magazine that is designed for the family.

But after three and a half years of running the page, we are beginning to sense that the page is not read widely by children. If it is, we certainly have not noticed it. No parents have ever written us about it, and very few children have addressed the mailslot, especially designed for that purpose.

A few experts have told us that children's pages are out, that children go to their specialty magazines like *Owl* and *Chickadee* for their reading and entertainment. They will not go to an adult paper for their "corner." We did not believe the experts, because we hoped that the children of our readers would be an exception. Experience now tells us we were wrong.

For that reason we are seriously considering dropping "For Kids Only" in October of this year ... unless we get a storm of protest from our readers of similar magnitude as the protest which greeted the demise of the Old Coke. The times are a-changing, it seems. We don't want to walk around with blinders, no matter how good our intentions, pretending it's 1935.

Letters

Future ministers worse off than yuppies

Peter Damsma's protest against denominational financial support to train CRC ministers (letter to the editor, "Really a Large Debt?" June 28) is understandable, but he overlooks several important points.

Comparison reveals more

It is indeed true that many young professionals and entrepreneurs starting on their own assume debts just like aspiring ministers. However, the difference is that a young professional will make significantly more money than a young minister, if not initially than certainly in the long run.

Thus he is able to sustain much more

easily a debt of \$30,000 or more.

So also the young entrepreneur who borrows that much money to get into business. He will count the cost, and unless he is both able to pay off the debt and make a good living, he is a foolish man to get into business. Besides, though a debt is a debt, psychologically it often makes a big difference whether the debt is personal or corporate.

Young ministers only have personal debts.

And is it really true that ministers have better "built-in guarantees or security" than doctors and lawyers who, like CRC ministers, in order to be academically qualified for their work, are required to take some eight years of higher education? If Peter Damsma includes teachers and nurses, etc. when

he speaks of "professionals," then he forgets that these jobs don't require eight years of full-time studies, so that their debt is often smaller and paid off earlier, besides the fact that their earning potential is greater than a minister's.

Canadians — special case

But let me stress another point. If in the future the above reasons are no longer considered compelling enough to financially aid aspiring ministers, there is another reason why our church should at least support one group among the potential preachers: the Canadians.

Canadian Christian Reformed students have no choice but to go to the US to become a minister back home, as

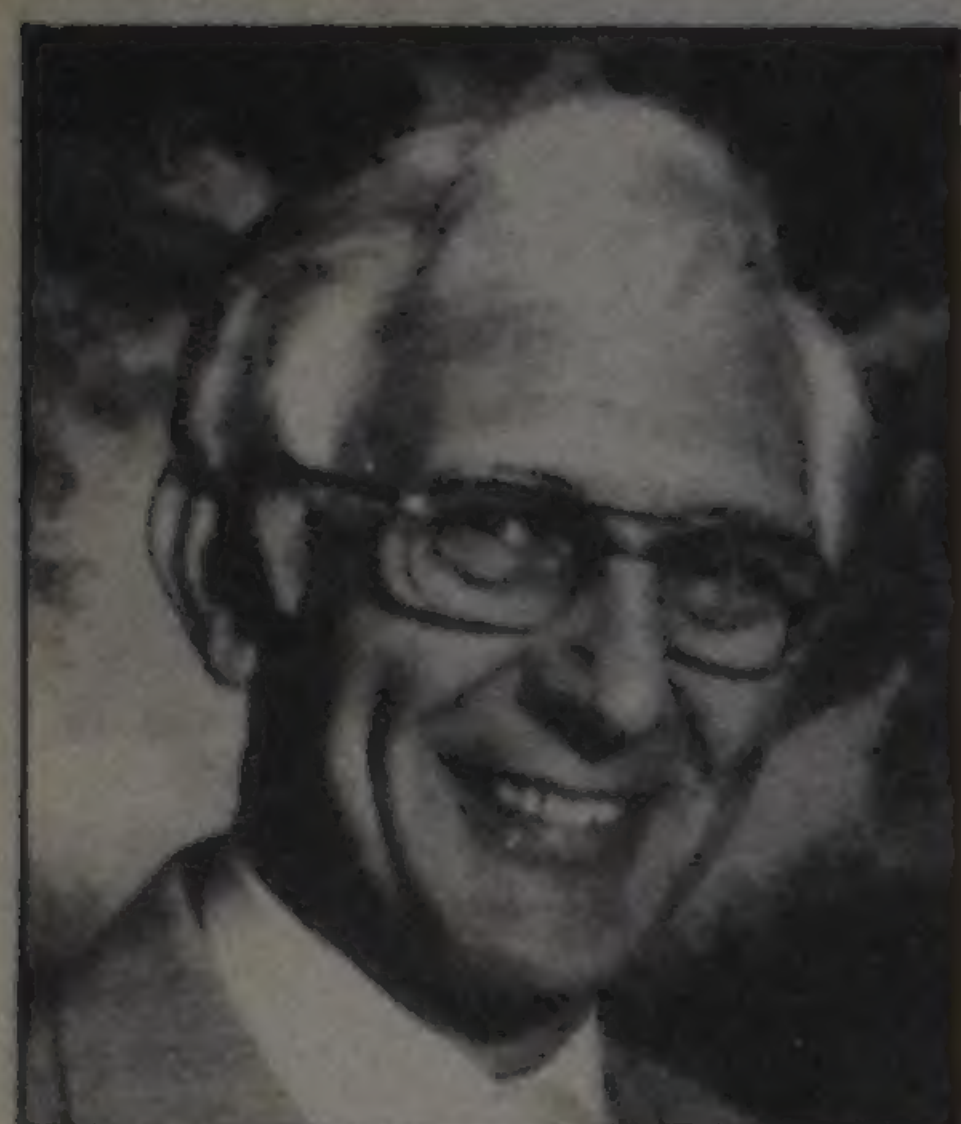
the vast majority of Canadian students with Canadian families wish.

Not only do they disqualify themselves for Canadian grants and some Canadian loans because they study outside their country, their few, hard-earned dollars shrink frighteningly once they cross the border.

Canadians from the West because they have no time and/or money to visit there every year when studying in the States, even lose their Canadian medical coverage. To get comparable coverage in the States would simply be beyond the reach of any average student, but especially the Canadian.

Most important of all, however, is the fact that neither Canadian students nor their Canadian wives are allowed to

SKYLIGHTS/WILLIAM RANG



"King Solomon certainly was worldly-wise, intelligent and more. Yet he knew that decision-making is something we cannot do without the Lord."

It's peanuts!

In our guidance classes we teach our students how to make decisions in life. Mind you, we make numerous decisions each day. It begins just after we have awakened. Shall we stay in bed for just one more minute? What shall we wear today?

In our classes on decision-making we don't speak much of the colours of our socks or the spread on our sandwiches. We usually concentrate on the Great Decisions in our lives.

Our first decision ought to be to dedicate our hearts to the Lord.

The second deals with our talents and the profession that we should study for in order that we might make use of our talents to the glory of God.

The third decision is that of choosing our life's partner.

Children must learn early in life to take their great decisions after much consideration and prayer.

But what about the small decisions, the every-day ones?

One student had a solution: "It's all peanuts, you don't have to bother the Lord with them."

True — maybe. But there is more in peanuts than meets the eye. I read somewhere about the great Black scientist, Dr. George Washington Carver. He had done research on the peanut and the results of his work were of immense importance to both technology and medicine. He was asked to testify before a Senate Committee about his work. When asked how he learned all he did, he simply replied, "I learned it from an old book, the Bible."

One Senator asked, "Do you mean to say that the Bible tells about peanuts?"

Dr. Carver smiled, "No, Mr. Senator, but it tells about God who made the peanut. I asked Him to show me the peanut's secret, and He did."

We certainly can learn something from Dr. Carver. We have become so worldly-wise and clever that we limit the number of decisions we must make when we enter into prayer. Many people select boyfriends and girlfriends without asking Him for guidance. Numerous people enter into professions and jobs without the Lord. Houses are bought and farms purchased without our knees touching the ground. It has all become peanuts. We claim to know what we are doing. Only when things go desperately wrong at work, in our businesses, and in our marriages, do we turn to Him with the request that He straighten out the mess that we created without Him.

King Solomon certainly was worldly-wise, intelligent, and more. Yet he knew that decision-making is something we cannot do without the Lord. "In all your ways acknowledge Him, and He will make straight your paths" (Prov. 3:6).

With Dr. Carver we must ask the Lord to show us the peanut's secret. We already know what it involves — prayer, much prayer. It may have little to do with sleeping a few more minutes or with what colour of socks we should wear. Yet these can all be put together into the prayer, "Lord, let my many decisions of this day be wise ones."

William Rang is principal at Dunnville Chr. school.

Longer Letter

An open letter to Syrt, our pensive Dutchie

Dear Syrt:

I write in response to your musings in the July 5 issue of Calvinist Contact on how our schools measure up — geographically. You raise several issues including the general ignorance of geographic location (only part of geographic knowledge), that geography is "buried" in social studies, and how geography can be taught from a Christian perspective. You invite a teacher to respond. I feel compelled to do so.

How our schools measure up geographically is determined in part by the importance a school places on geography curriculum. In Ontario we are fortunate that geography does not get buried along with history and other disciplines in social studies. It is considered a unique discipline that has its own place in the curriculum with its own unique subject matter and its own unique contribution to a liberal arts education. Furthermore, how a school measures up is also related to what it is trying to measure up to. Is it the geography of place and location, description geography or something else? In other words, what is geography?

Study of interaction

A very foundational aspect of the discipline of geography is that it is, among other things, the study of the mutual interaction between man and the land, between cultures and environment (remember Syrt your ponderings on "what is culture" a while back in C.C. — I use it in my classroom).

As such geography is a very broad discipline which makes it integrative by nature. It borrows from history, biology, geology, sociology in its examination of the relationship between cultures and environment. Unlike other disciplines, geography focuses exclusively on this relationship in a wider sense. The relationship is mutual because cultures adjust to environments and cultures transform or change environments. There is much more to say here but space does not allow.

How then do we integrate our faith

with our geographic instruction? Better still, how is our Christianity foundational to geographic inquiry? To examine the relationship between culture and environment, in a descriptive way is to present the material (curriculum) in a physical, technical, objective, "neutral" way. It does an injustice to understanding why the relationships between culture and environment exist. It lacks critical analysis of the driving forces of humanity and how they are reflected in environmental use. Rather, the questions, "why does man adapt to and change the environment the way he does," and, "how should or ought man to adapt to and change the environment" must be addressed to achieve some understanding of human — environmental relationships.

Religious underpinnings

That, you see Syrt, raises the issue of the very nature of humanity itself, who it is, how it got here, what its task is and where it is going. That for the Christian school places the whole geography curriculum in the context of the creation, fall, redemption work of God and the cultural and gospel mandates he placed before humanity. That addresses the motives, the driving forces that issue forth from the heart of humanity before and after its fall into sin.

My grade nine students readily tell me, with a little coaxing that, prior to the fall, our only reason for being was to worship God and explore and unfold His created order. After the fall materialism, individualism, humanism, hedonism, naturalism ... began either to compete with the Christian walk, creating the struggle of the Christian life, or became sole forces within the cultures of the age.

The study of geography Christianly, then, becomes an assessment of the relationship between culture and environment in the light of the word of God, with its principles of justice and stewardship. How that applies in concrete ways throughout the curriculum, such as in an examination

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EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500

to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters maybe abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

work in the US — they are aliens in the only country that has an approved school where they can pursue the career to which they feel called.

Peter Damsma's reservations are understandable; however, the issue is a bit more complicated than he assumes.

Wout Brouwer,
Grand Rapids, Mich.

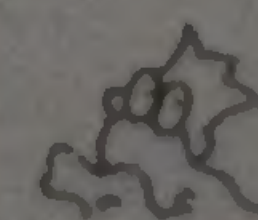
Refrain from theorizing about dim past

The July 5 issue has a report about the "Cosmos" Conference at ICS. Allow me a few remarks. First the idea of "The Creation as Cosmos": Interesting to note that this is a reversal of the way Christian believers through the ages have looked at the Cosmos as Creation. Reminds me of Pantheism: the cosmos is the "creating" power.

Secondly: "no compelling evidence for a world-wide flood." Omitted is the

information that neither is there compelling evidence for the absence of such a flood. However, there is some evidence for large scale catastrophic sedimentation (flood related!).

Thirdly: "Genesis in the hands of geologists" is utterly alarming. Which



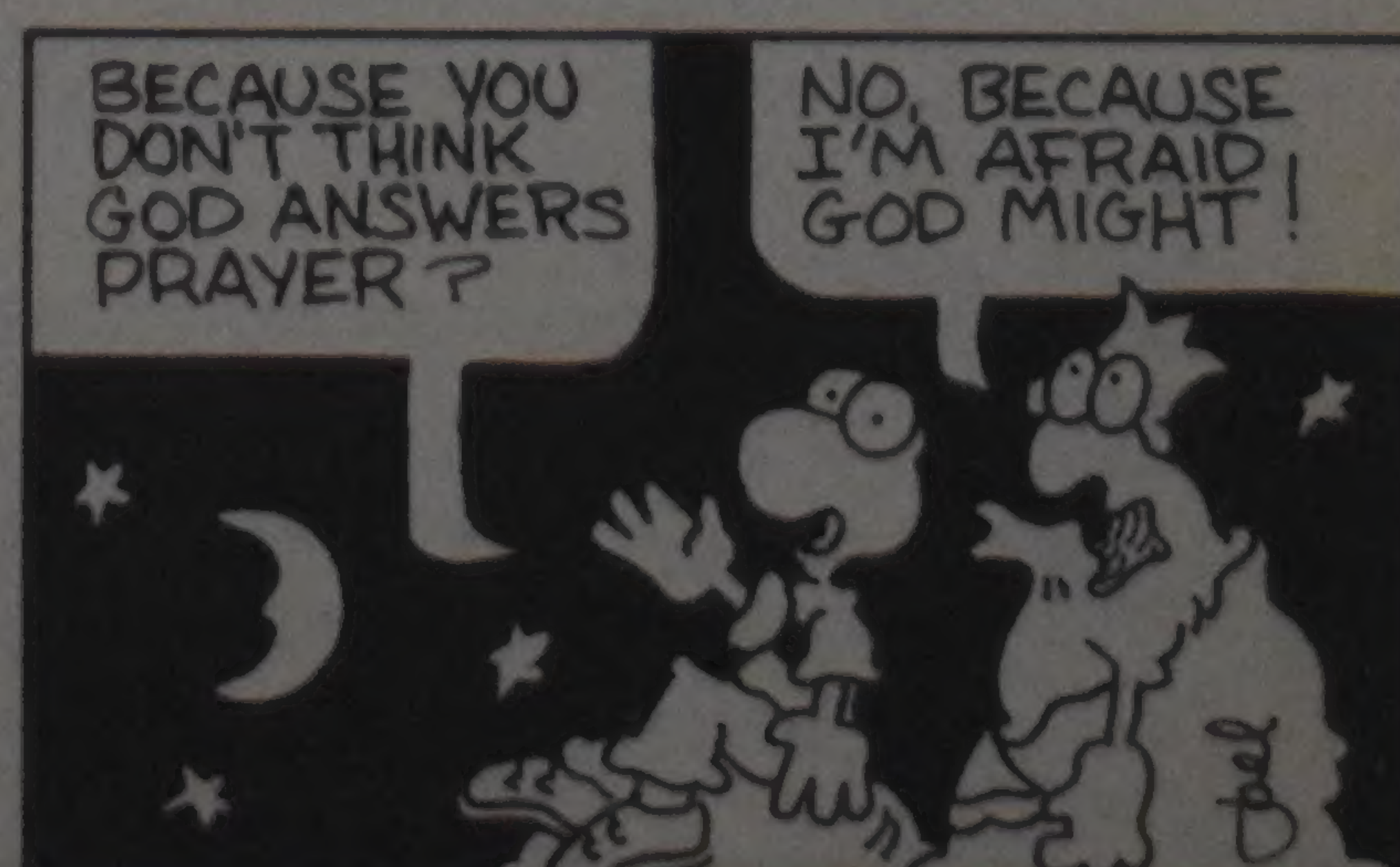
Pontius' Puddle



geologists and at what time (1920, 1960, 1980, 1999)? The ideas of geologists fluctuate or even are reversed from time to time. For the Christian believer it is understood that the "geologist is in the hands of Genesis." Bowing in faith, for the divine revelation about the creation in all of the Scriptures is the only reliable starting point for the Christian geologist (and all other scientists).

Finally: any Christian, including scientists, should refrain from claiming knowledge about the dim past. Theories about the ancient world, the early cosmos, ancient history, ancient geology, ancient biology, ancient humans, etc. are just that: products of the sin-dimmed mind.

Jan W. Bakker,
Hamilton, Ont.



News

Avoid careless diving, Ministry warns

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says Linda O'Leary of the Ministry of Consumer and Commercial Relations (MCCR).

Only Australia recorded more spinal cord injuries per capita due to careless diving.

Rules to follow

To avoid senseless tragedy this summer, anyone planning to dive in unknown waters should be sure to check the depth first, she advises. Then scour the bottom for submerged rocks and other potential hazards.

Never dive into an above-ground pool.

Owners of in-ground pools

not equipped with deep ends should consider posting "No Diving" signs to warn guests of the dangers.

Drinking and diving can be a fatal combination.

"Broken necks and spinal cord damage, often resulting in paraplegia or quadriplegia, are common careless diving injuries," O'Leary says. "All swimmers should know how to recognize and deal with these injuries."

First aid

Victims of spinal cord damage may not initially appear to be hurt. Look for lack of movement, bewilderment, numbness or

tingling, and pain or bruising in the head or neck.

Stay calm, have someone at pool-side call an ambulance and don't allow anxious companions to move the victim. The best thing you can do is immobilize the victim while waiting for help. Don't try to straighten the victim's body — just keep it as still as possible.

Some of the most serious damages in spinal cord injury cases are caused or aggravated by incorrect rescue efforts, says O'Leary.

At least three people are needed to help the victim properly. Work as a team.

Injured divers who are face down in the water should be gently rolled over, minimizing motion as much as possible. Keep the spine aligned with the head. Use your hands and forearms alongside the victim's ears to immobilize the neck, once the victim is face-up.

Have assistants gently support the lower legs and hips at the surface of the water.

If possible, keep the victim immobilized in the water until expert help arrives.

Further information on diving and water safety is available from your local branch of the Royal Life Saving Society (Canada) and the Canadian Red Cross Society.

Teens fear war

Teens worry about war ... was the obvious conclusion of a recently study of 1,011 high school students in Metro Toronto.

The threat of nuclear war is the greatest source of fear and anxiety among most teenagers, and it is affecting their plans for the future, says the study.

Conducted by the Toronto Board of Health, it criticizes parents and teachers for not encouraging teenagers to talk about their fears and anxieties. Ten percent of the teenagers admitted to being troubled daily by war fears. Three-quarters said that despite their fears, the threat of nuclear war was the least talked about subject at home, compared with unemployment and career plans. Although 42% reported talking "at least a few times" about nuclear war at school, the study suggests the educational system is reinforcing rather than challenging teenagers' fear of helplessness.

Researchers are concerned about the mental health of a generation growing up without "a future in which they can believe."

Reprinted from Faith Alive 3rd Quarter, 1984.

Announcing Dordt College's New Canadian Exchange Rate Policy for 1985/1986

To help Canadian students, Dordt College will charge a fixed exchange rate of 12 percent, instead of the current bank exchange rate of 35 percent for tuition, board and room payment due at the Business Office this school year.

For most students this will mean a savings of up to \$2300 Canadian!

In addition, for all other expenses (books, personal expenses, etc.) the student can process his Canadian dollars through the Business Office at an exchange rate of no more than 30 percent. This means, in addition to the exchange grant received by all Canadian students, the individual student can use the Business Office at Dordt to get the best possible rate for all his Canadian dollars.

To receive these benefits, all funds must be brought to Dordt in Canadian currency or cheques.

IT'S NOT TOO LATE TO APPLY FOR ADMISSION FOR THE FALL SEMESTER! CALL COLLECT (712) 722-6080.

DORDT COLLEGE, SIOUX CENTER, IOWA 51250



What is sweeter than honey and stingier than a bee?

KLEINBURG, Ont. — Naturalist Carol Ray examines a frame taken from beehives at the Kortright Centre during a special "Bee Space" program. Visitors to Kortright watch the bees in action from behind a safety screen and are treated to free tastes of honey.

Photo: Metropolitan Toronto and Region Conservation Authority

Immigration to increase

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potentially, put Canadian workers out of work. The report suggests, however, that a moderate, controlled increase in the intake of selected workers would not create a significant dislocation of Canadian workers.

The Annual Report to Parliament on Future immigration levels, to be tabled in November, will follow on the heels of this report and the discussion it generates.

Immigration and future population

With the birth rate remaining constant at a below-replacement level of 1.7 (the current level) it would take an annual net immigration of 125,000 to maintain Canada's

population at about 25 million. Since emigration is estimated at 50,000 a year, gross immigration of 175,000 would be needed to achieve a stationary population. If, as some say, Canada should aim to increase its population to 30 million, this figure should be still higher.

These concerns have prompted the government to ask for an assessment of the linkage between immigration levels and future demographic needs, and of the economic and social implications of the future size, rate of growth, and structure of the Canadian population. This assessment will be carried out over the next two years under the direction of the Honourable Jake Epp.

An open letter to Syrt, our Pensive Dutchie

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of increasing urbanization in Canada's precious limited fruit production acreage, becomes the struggle of the Christian teacher, of Christian students, of the Christian life. It stimulates agonizing thinking and discussion of principle versus practice, of dualism, of world-and-life views.

Measured by what?

In the London area we work with an integrated geography curriculum from grades seven to ten (yes, geography is compulsory all four years) that attempts to use the approach throughout this letter. In grades 11 and 12, where it becomes optional, we examine in more detail the environment

and cities. Space does not allow more detail.

How do our schools measure up geographically? The way Gilbert M. Grosvenor would have them measure up in his editorial they would probably hold their own in Ontario. The way we should insist they measure up vis-a-vis the initial objectives that established the Christian school movement is much more important. For to give up the struggle of integrating faith and learning is to give up something precious on the Canadian cultural scene: Christian education.

Oh yes, Syrt, keep on wondering, out loud!

Paul G. Buma,
London District Secondary School, London, Ont.

News

Biologists conduct hands-on Polar Bear study

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in Ontario, Manitoba and the Northwest Territories.

Need for reliable quotas

Kolenosky and other ministry staff have noted through aerial surveys that there have been large annual fluctuations in Ontario's bear population over the last 20 years.

This information suggests that bears have been travelling between provinces.

"We are trying to find out if certain sub-populations of bears are being over-harvested because of their movement patterns," said Kolenosky.

Since Canada is home to more than half of the world's polar bears, setting reliable quotas is a major concern of biologists and naturalists alike.

Kolenosky believes that there are more bears in Ontario than originally thought.

"During our annual fall survey, we saw three or four bears for every one we tagged. There must be about 600 to 800 of them in the area we studied."

Bears travel

Researches learned that the bears really get around. In one day, an adult female travelled 15 kilometres. In one month, a young male travelled 238 kilometres along the Hudson Bay coastline.

But the bear with the most perseverance — a young female tagged northwest of Fort Severn, Ontario — was resighted three weeks later in Churchill, Manitoba — 480 kilometres away.

Six other bears originally tagged near Churchill were spotted in Ontario — answering

the question of whether polar bears travel between the two provinces.

The radio transmitter collars Kolenosky attached to 28 female polar bears provided even more evidence of the extraordinary distances covered by these animals. Some females have been monitored as far as 350 kilometres northeast of Polar Bear Provincial Park.

"They are moving out much further than we thought," said Kolenosky.

Careful treatment

The bears had varying reactions to the approach of the helicopter.

Most made a speedy retreat. Some crouched in the snow with their paws over their eyes — something that Kolenosky says "seemed a little incongruous in a 600-kilogram polar bear." Others planted themselves on one spot in defiance.

Throughout the study, the researchers placed the bears' welfare first. The Ontario researchers were trained for three weeks at the beginning of the project by Dennis Andriashek of the Canadian Wildlife Service.

Care was the watchword, from the time the bears were captured until they were released. After the tranquilizer

had taken effect, each animal's respiration and heart rate were checked and their eyes were lubricated and covered with a soft rag.

When the processing — weighing, tooth examination and extraction to determine age, and tagging — was complete, the bears were revived with the injection of another drug.

The bears were not left alone until they could at least raise their heads. Some bears began walking away before the helicopter was started. The locations of most bears were checked the next day to ensure they had not suffered any latent effects.

Better management

Follow-up research — which includes tracking the radio-collared bears by aircraft — should provide concrete evidence of the size and distribution of Ontario's polar bear population. "This summer really laid the groundwork for the next two years," said Kolenosky.

"It will help us to better manage and protect Ontario's polar bears in the future."

Alison Butlin works for the Ontario Ministry of Natural Resources.

Yakov Durksen dies in Soviet prison

COCKEYSVILLE, Md. (TNS) — Yakov Durksen, assistant pastor of the Unregistered Evangelical Baptist Church in Apollonovkan, Siberia, died on May 2nd in a Soviet prison

camp.

Durksen was serving a five year sentence for preaching the Gospel. He had been imprisoned twice previously. Having suffered confiscation of his property, he had also

spent a total of 12 years in prison. During a previous imprisonment, repeated exposure to metal dust while working in a copper mine, caused permanent damage to his lungs.

Durksen, the father of ten children, was due for release in March, 1986. He was 61 at the time of his death. The true cause of his death is unknown. However, it is known that despite his ill health, he was forced to work with volatile paints and adhesives. This, coupled with malnutrition, is being blamed for his death.

In the Soviet Union, a customary ten pound food parcel is allowed to each prisoner once a year. Because Durksen repeatedly broke the camp rule forbidding prayer, he was refused his food parcel.

Today, over 200 Christian workers of the Unregistered Evangelical Baptists are currently in prison for preaching the Gospel. This, despite the continued claims of religious freedom from Soviet authorities, and from some sections of Western Evangelicalism.

RES to meet in Zimbabwe, 1988

GRAND RAPIDS, Mich. (RES) — At its annual meeting here, the Reformed Ecumenical Synod (RES) — Interim Committee decided to accept the offer of the Reformed Church in Zimbabwe to be the calling church for the 1988 assembly of the RES. The assembly meets every four years; its last meeting was in Chicago in 1984.

Pending arrangements, the meetings will be held on the campus of the University of Zimbabwe in Harare during the last two weeks of May and first

week of June, 1988. During the first week, a series of conferences will be held (mission, theology, youth). A broadcast day will also be arranged. The synod's assembly will continue for two full weeks.

In the meantime, the RES is drafting a new constitution which will be recommended for adoption at the 1988 meeting.

Evangelicals reject Jewish conspiracy theory

... continued from page 1.

"Personally I'm embarrassed that Keegstra associates his views with the Christian Church. It's nothing but blatant evil he teaches. What makes it so difficult is that he mixes his distorted views with Christian views and beliefs. And sorting those out is like picking wild oats out of a field of standing wheat," remarked Stiller.

"Let the record show," Stiller said, "that evangelical Christians who believe in Jesus of Nazareth as the Christ, are saddened when they witness a person speaking in words and phrases which sound Christian but come from a worldview of hate.

As Christians," he continued, "we wish Jews everywhere to know of our respect as together we worship the God of the Scriptures and together are members of this

human family. I am anguished as an evangelical Christian and wish to assure the Jewish community of our mutual concern."

Anti-Semitism a spiritual disease

"Events in history are not without origin," Stiller concluded. "We don't live on this planet without being affected by spiritual influences, be they good or evil. Secular ideologies claim we are unaffected. Christians believe differently. It is my view that anti-semitism is more than a sociological dysfunction caused by differences of culture, religion or collective personality.

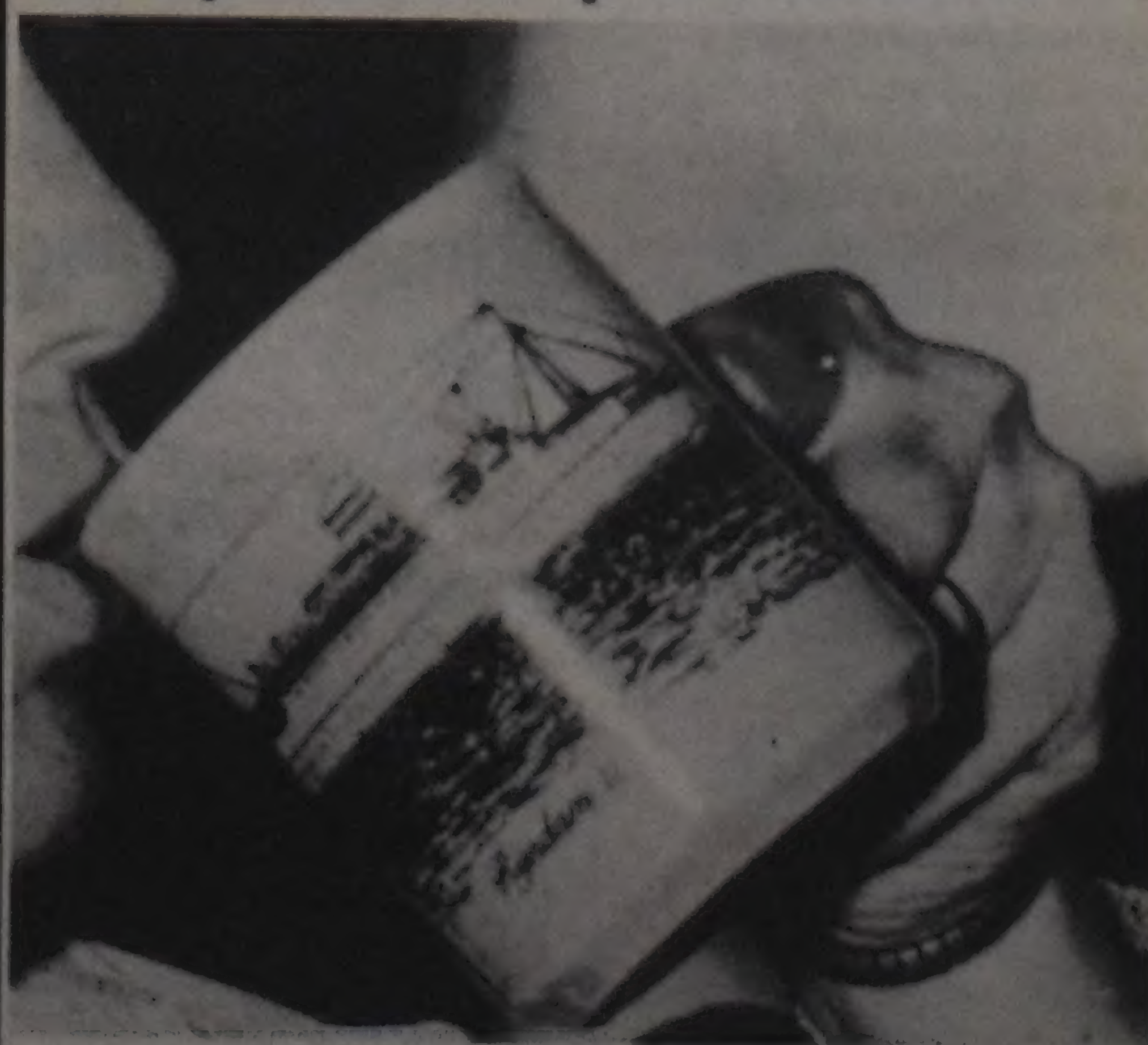
"For sure it is a conspiracy. But far different from what Keegstra claims. Rather it's his ideas that have been formulated by a cosmic conspiracy — that orchestrated

by evil.

"The views expressed during the two trials in Toronto and Red Deer do not represent the feelings and views of evangelicals in Canada. God chose that Jesus Christ be born of the Jews. That is an historical fact and for that we as evangelicals are grateful."

The Evangelical Fellowship of Canada is the national association of evangelical churches, denominations and individuals across Canada. There are 19 member denominations. It is estimated there are approximately two million evangelical Christians in Canada. EFC is responsible for interfacing with government, representing evangelicals views to media and providing leadership in areas of collective action.

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Church

Marian Van Til, page editor

Alberta deacons hire consultant, expand outreach

Paul De Groot

EDMONTON — Jan DeWaal, director of an Edmonton counselling centre, has been named diaconal consultant for the Northern Alberta Diaconal Conference (NADC). NADC is made up of Christian Reformed Church diaconates.

DeWaal is currently director of Edmonton's Personal Development Centre, a counselling and personal improvement facility based in a

west Edmonton community church. She has also had a daily radio phone-in program during which callers receive personal advice relating to their problems.

DeWaal received an education degree from Calvin College and a Master's degree in applied behavioural science from Whitworth College in Spokane, Washington. She taught elementary school in Michigan (Cutlerville), Florida and Mexico, the last place while



Jan DeWaal, newly-appointed consultant for the Northern Alberta Diaconal Conference: Determining what the needs are.

Berkenbosch said the board of the NADC found "a lot of really neat guys who don't know how to get where they think they might want to go."

DeWaal's task will be to assist deacons in identifying areas of need, and helping them develop programs or facilities to meet those needs, he said.

"The dream we have is that Jan will work with the diaconate so that they become not so much the doers of diaconal work but the motivators and enablers of the congregation."

DeWaal says deacons are being asked to minister in many different ways today, in addition to their traditional task of "taking care of the poor and the widows."

The NADC, for instance, is considering beginning an inner city ministry in Edmonton, but recognizes that a program of that magnitude, as valuable as it is, will require persons with training and experience. One of DeWaal's tasks will be in that area, Berkenbosch said.

Funds for the position will come primarily from the Christian Reformed World Relief Committee (CRWRC), which had earlier approved a staff position for a worker in Edmonton's city core. But the

CRWRC's initial \$17,500 contribution will decline to zero in five years, meaning that Northern Alberta deacons will have to find their own funds to continue the work, Berkenbosch said.

The NADC was surprised by the "impressive" qualifications of those who applied for the position of diaconal consultant, Berkenbosch said. Out of seven serious applicants at least three were very well qualified for the task, he said. For DeWaal, the job is "an opportunity to use my skills, experience and interests directly in the work of the church."

Notice to all clerks

For many years various Christian Reformed churches have been sending their church bulletins and newsletters to Rev. John VanHarmelen, either to his Florida or his Caesarea address. Rev. and Mrs. VanHarmelen faithfully clipped out important items and sent these to *Calvinist Contact* for its church pages.

We have been gradually changing the face of our church page, however. More and more we have turned to articles that take the reader to situations in other churches and other countries. This was done because *Calvinist Contact*, from its inception was never thought of as a Christian Reformed Church paper. *The Banner* and *De Wachter* were the official organs of the CRC (the latter now being discontinued). *Calvinist Contact* was to be the independent Christian weekly dealing with topics that are as varied as life is varied, and as inclusive as the Church of Christ is inclusive.

This vision has at times been lost in the shuffle of easy material coming in through the mail. In the last few years the Editorial Committee, particularly Rev. Jacob Kuntz, has been hammering on the fact that *Calvinist Contact* was still "too CRC." We think we are more and more freeing

ourselves from that limited scope.

We have now decided to ask the clerks of various churches not to send their bulletins to Rev. VanHarmelen anymore. Our limited use of their material does not warrant this expense.

In the meantime we still welcome, calls, declines, and address changes from churches, but appreciate receiving them from all members of the Reformed family of churches.

If your bulletin has a special item or worthwhile article that C.C. should know about, please send it to our main office in St. Catharines.

For a faithful and alert Christian weekly, we remain the servant of the Church Universal, especially its Reformed branches, and a witness to the world.

Editor

working as a missionary with her husband, Dr. Sid DeWaal, pastor of Third Christian Reformed Church in Edmonton, and former president of The King's College.

The NADC created the diaconal consultant position, the first of its kind in Canada, to help deacons "put their vision into practice," said John Berkenbosch, president of the organization.

DeWaal's first task will be to work with deacons in the 22 Northern Alberta CR churches to determine what their needs are.

In meetings with deacons from each church,

New Baptist convention formed

CALGARY, Alta. (EP) — Messengers from 78 churches and missions across Canada, from Victoria, BC, to Hamilton, Ont., met in May to form the Canadian Convention of Southern Baptists.

The messengers voted

unanimously to adopt a constitution and form the new convention. The churches formerly were members of the Northwest Baptist Convention, which is affiliated with the Southern Baptist Convention. Messengers also voted to establish a new seminary here, which will open for classes in the fall of 1987.

The new convention is an autonomous body. The churches participate in the foreign mission program of the Southern Baptist Convention, which has about 3,500 missionaries now working in 106 countries around the world.

Rime or Reason

A long-converted Catholic is left with one strange quirk: At classis he is quick to genuflect — the Stated Clerk.

Sy Nodd

Pastor Pete's Great Dane became his poor Black Sheep when it bit Sister Jane who called it an infamous creep.

Klaas Sis

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New Secretary of Deacons

— Hebron CRC, Renfrew, Ont.: Mr. B. Vander Woude, 443 Albert St., Renfrew, ON K7V 1V8; 613-423-4208.

Address Change

— Rev. William Suk, 10 Core Crescent, Brampton, ON L6W 2G7; 416-451-9352.

Classis Meeting

— Classis Eastern Canada will meet in regular session at the Calvary CRC, Ottawa, Ont., on Sept. 10-11, 1985. All materials for the agenda should already have reached the stated clerk. If there are urgent times, notify him at 514-684-7895.

John Tenyenhuus,
Stated Clerk

Canadian Reformed Church

Address Change

— Theological College of the Canadian Reformed Churches, 110 West 27th Street, Hamilton, ON L9C 5A1 (effective since June).

Adoption not to regard religion and other factors

OTTAWA, (MCC) — In order to comply with the equality provisions of Canada's Charter of Rights and Freedoms which came into force in April, the Ontario government has instructed Children's Aid Societies across the province that when they select parents to give children up for adoption, they should not favour married couples over common-law couples or single people, nor adherents of one religion over others, or discriminate on the basis of race, age, physical handicap and other factors. This, however, would represent a

serious change.

Most adoption agencies currently try to follow the religious preference of the parent who gives the child up for adoption and generally to "do what's best for the child." Catholic and Jewish adoption agencies, who work mainly with children from people of their faiths, understandably give preference to adopting parents of their faiths.

Most adoption agencies, it appears, would like to continue with their current policies. Some say they will not change until a court rules that they are violating the law.

New CRC in Ponoka

Paul De Groot

After several decades of trying, a Christian Reformed congregation in Ponoka, Alberta appears well on the way to reality.

A congregation of about 30 families was given approval by Classis Alberta North recently to become an organized church. Most of the families are members of the Bethel, Lacombe, CRC, about 20 miles away, but the new congregation, which has been holding two services on Sundays since 1983, has also attracted some who were not attending church

before.

The new congregation was officially organized on May 31 and held its first worship service June 2.

Intern pastor Henry Vander Beek has played a key role in nurturing the new church forward, says Rev. Evert Gritter, minister at Bethel CRC.

The congregation meets in a church building which it rents from a member of the congregation, who purchased it from a Seventh-day Adventist congregation.

Jr. High students renovate Alberta Bible camp



East End Christian School students spruce up Sunrise Bible Camp, Gull Lake, Alberta.

Paul De Groot

EDMONTON, — It's called Sunrise Bible Camp, but for several years it has been allowed to deteriorate into something not very sunny, until 58 junior high school students from Edmonton's East Christian School took an interest in it.

The students spent four hard days and \$6,000 fixing the camp up as an end-of-the-school-year project in June.

"They really got a tremendous amount of work done," says teacher Pat Vos. They built picnic tables and bookcases, painted and

generally spruced the place up, she said.

The students received a \$3,000 grant from the Alberta Youth Secretariat under a program named Project Do. They matched that with \$2,000 they raised through school projects, and another \$1,000 raised from young peoples' societies in the province.

The young peoples' societies were given the camp, at Gull Lake about 150 kilometres south of Edmonton, 23 years ago. They put some effort into building the camp up at first, but in the last five to ten years the camp was not well

maintained, Vos said.

"No one wanted to use the camp because it was so unattractive."

With some adults helping out, the students did everything from re-painting the entire camp to moving the baseball backstop, to straightening out the post which held the dinner bell.

With all that hard work, would the students do it again? "They can't wait," says Vos.

"We hope to go there another year, unless another junior high class would like to try it."

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OPC postpones decision on joining PCA

ST. DAVIDS, Penn. (RES) — Meeting in this town in Pennsylvania recently, the 52nd General Assembly of the Orthodox Presbyterian Church (OPC) manifested little urgency to act on the invitation of the Presbyterian Church in America (PCA) to become a member of that body. The General Assembly, being "more conservative than usual" and "feeling comfortable with itself," postponed a vote until 1986, when it will hold its 50th anniversary celebrations.

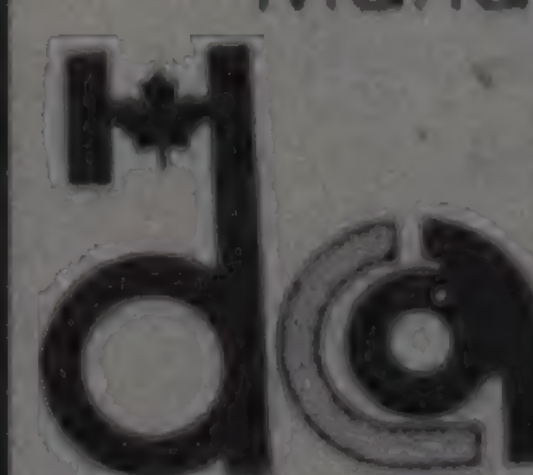
A committee was appointed to study children's communion. The practice of paedocommunion was raised in part by an independent Ethiopian congregation in Washington, D.C., that is pastored by an OPC minister. In the judgment of the assembly, more exegetical support is needed for the traditional Reformed position denying the Lord's Supper to small children.

The General Assembly voted to continue its membership in the Reformed Ecumenical

Synod (RES). Though unhappy with the refusal of the RES (Chicago, 1984) to expel the Reformed Churches in The Netherlands (GKN), the assembly decided that the OPC

testimony within the RES is clear, that the RES has not changed its basis for membership, and that the RES did request the GKN to withdraw its pastoral advice on homosexuality.

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Education

Henry de Jong, page editor

Promoting Christian education

Declining enrolment — One board's solution

Robert Lowe

Four years ago, when the enrolment at John Knox Christian School (JKCS) of Mississauga began to decline significantly, the Board attempted to isolate the reasons and search for solutions. They discovered that many families of the founding Christian Reformed Church (CRC) were moving away from the area, because of high housing costs and job transfers, and that family size was shrinking.

Since the school was receiving the occasional call from local families whose church home was other than the CRC, the promotion committee decided to actively seek the support of the 13 area churches. As one often finds in these situations, we discovered that JKCS had an identity

problem. We were the "Dutch School" located immediately behind the "Dutch Church". The neighbouring churches were not too interested in supporting a school they knew very little about, and the response varied from a flat "no" to "tell us a little about the school."

Armed with the results of this informal survey, the committee developed a slide presentation complete with a suitable script, and designed brochures to tell others about the school. They also contacted the Christian Communication Centre to see how this message could be brought to other families.

Full-time promotion

One piece of the puzzle still had to be found: "Who

would tell our story?" and "Who could follow-up on the contacts that would result?"

The Committee recommended that a full-time "Promoter" be hired. That may not seem odd in a world of product marketing, but it was more than simply calling in a consultant. First of all we were in the middle of a recession and all unnecessary fat was trimmed from the budget. How could anyone conceive of adding another salaried individual to the staff? Once that question was tossed around for a while, the reality of the situation set in; if we do not increase enrolment significantly there will be layoffs in our teaching staff.

The decision - find a suitable Promoter. Next question - where? The Society considered

the decision and approved. With the prayerful decision to go ahead, ads were placed in the newspapers, resumes arrived and a suitable candidate was hired for the term from mid-April until the end of August.

Where do we begin? We once

again approached the local churches and asked to present our story to their consistory or board of stewards and hopefully to their congregations. We met with some success. In addition,

Continued on page 9...

An evaluation

Jim Berry

There is no doubt in my mind that, as a result of our prayerful and community efforts last summer, we succeeded in many of the goals and objectives in our promotion efforts.

The actual goal of 35 new families was not reached but the 23 families that were recruited are very excited and committed. For that we should be thankful.

These families were from quite a wide range of Christian denominations. Following is a breakdown:

Baptist - 4
Christian Reformed - 3
Ref. Church in America - 2
Pentecostal - 2
Seventh Day Adventist - 1
Non-denominational - 4

that commitment was expressed in terms of church affiliation, church attendance, family devotions, etc.

We were very careful not to accept families whose primary interest in our school issued from a concern about their children's academic or behavioural problems. There will always be persons in the community who hear of the sound academic programs, the high standards, the strict but sensitive discipline and the warmth and sincerity of the local Christian schools, and for those reasons alone seek to enrol their children. We felt very strongly that if the Christian commitment was not primary in their interest in our school then we must advise

active in the school on committees, as teacher aides, and in other ways. Their positive influence has strengthened the school in many ways.

Many of them have already spoken to their friends and neighbours about Christian education and a number of families who have sought enrolment this spring have been direct results of this kind of parental promotion from new families.

Our visibility as a distinctly Christian educational institution has definitely been heightened. Our efforts were done in large measure from the perspective we desired; I do not feel that we, at any time, compromised the quality of the school in order to achieve the quantity of families desired.

Methods

Some traditional methods of promotion were confirmed; others were discovered; some should be re-examined. The following is my evaluation of specific areas.

25,000 flyers were sent out to local postal areas. An advertising flyer is a very effective tool, though it is a bit costly. Of course, some will simply be dumped, but we received some very positive leads in this way.

Some 1,459 phone calls were made. Cold calling is difficult work and not too fruitful in an immediate sense. It does lead to some prospects that need a lot of follow-up.

124 visits were made to homes and schools. One to one contact is very beneficial and gives good results.

132 information packages and 168 personal letters were

Continued on page 9...

Christian education is a precious jewel pouring forth God's light. It is very valuable, it must be cut and polished and carefully fashioned. It must stand out and proclaim its worth to those who see it. It is not ours to hide under a bushel basket.

Jim Berry from a speech to the annual meeting of the John Knox Christian School Society of Mississauga, Ont.

United - 3
Anglican - 1
Salvation Army - 1
Roman Catholic - 1
Bible Chapel (Brethren) - 1

Criteria

Our primary criteria for accepting enrolment was a sincere desire on behalf of the parents to have their children receive a truly Christ-centred education. We carefully and sensitively tried to discern that in all of the contact we had with them; whether that was in personal visits, letters, telephone conversations, etc. We also sought to discern how

them not to pursue enrolment any further. With that in mind, we advised at least ten families not to enrol who otherwise would have.

The families that we were privileged to enrol last year all had one thing in common: an excitement and eagerness for Christian education. It was something new to them and once they began to experience the benefits of it their enthusiasm became solidified into a deeper understanding of the duty and privilege of participating in Christian education.

Many of the new parents are

Promotion from the teachers' point of view

Will Jarritsma

Hiring a Christian school promoter is a good idea that has found its time. It has always been necessary to promote Christian education, but most boards have a promotion committee made up of people who hold down full-time jobs elsewhere. This makes promotion a part-time job and because of that it often does not reach the necessary level of efficiency.

The secularization of the public school system, to the point of making it anti-Christian, has left many parents dissatisfied. Yet, in many cases, these parents are not aware of their options. They may not even know that a Christian school exists in their community, or they may think it too expensive. Here is where a Christian school promoter can make the difference.

Through effective promotion my class size has increased from 20 to 29 students. These students have had a positive influence on the class. The enthusiasm for the school by the new students and parents is contagious.

Matthew 5: vs. 16 states, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven." The use of a promoter in the Mississauga region has certainly spread that light into the community. Many more children are now receiving a Christian education. Praise God for that.

Mr. Will Jarritsma is a member of Faith CRC in Burlington. He teaches grades 5 & 6 and has taught at John Knox Christian School for 14 years.

J. Kirk

At first I questioned the Christian aspect of "promoting" a Christian school (as did our minister). I think perhaps that "promoting" is the wrong word.

However, when our school enrolment started dropping and we all became involved in finding new families, I realized the need for making our community aware of our school and school system in a much broader and thorough way than we as staff and parents could do.

We have really been thankful for the Christian commitment of the new families Jim Berry has brought us, as well as for his own genuine Christian witness and friendliness. All of this makes our work so much more pleasant, satisfying and rewarding.

Mrs. J. Kirk attends the Presbyterian Church in Mississauga. She teaches Grades 3 & 4 and has been on staff at John Knox Christian School since 1970.

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Cinema Summaries

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Back to the Future

Rated Parental Guidance
Stars Michael J. Fox, Christopher Lloyd, Lea Thompson, Crispin Glover
Written and directed by Robert Zemeckis
(Steven Spielberg, Kathleen Kennedy, Executive Producers)

Probably most of us time-bound human beings have wondered at one time or another what it would be like to travel in time. You don't necessarily contemplate the "trip" itself, but what you think it would be like when you get to whatever time and place you imagine. It is that bit of very human day dreaming that makes this film work.

Marty McFly is a high school student who isn't going to amount to much, at least that's what people — including his mother — say. (she should talk, she's an alcoholic). Marty is always hurrying to classes and meetings he's late for, and he hangs around with a Dr. Brown, an eccentric scientist who no one understands. His dad is a spineless character whose "dreams" have long since died. Marty may end up no better.

Marty helps Dr. Brown carry on experiments. Brown's latest is testing a time machine. Inadvertently, Marty is transported back to 1955, on the day that Brown first discovered that time travel would indeed be possible someday.

In 1955, Marty's parents are still in high school, and his presence seems to preclude them ever marrying. He, of course, must undo the damage his presence causes and work to get his future parents together. Only then will he and a young Dr. Brown be able to concern

themselves with getting Marty "back to the future."

On his return, Marty finds that his trip to the past has had some pleasant repercussions on his family life.

Back to the Future demonstrates some positive values regarding being loyal to friends and befriending the underdog. It also makes the point that so many TV shows and movies are making these days: you *can* "amount to something" if you'll only put your mind to it. More than that, you can be anything you want to be! There is, of course, a certain truth to the "power of positive thinking." But the you-can-succeed-as-long-as-you're-positive attitude (though very popular nowadays among evangelical Christians) should make us pause. It comes in two false guises: The "Christian" version says God wants me to have personal success, wealth, and all good (material) things, the converse being that if I am not wealthy or successful I lack faith. The secular version (seen in this film) is based on what someone has called "practical atheism," i.e. it doesn't deny God's existence, but it doesn't acknowledge His presence or guidance in our lives and affairs. One's own bootstraps are really enough. As long as viewers (especially teen-aged viewers, the target audience for this film) realize that this very common but essentially secular attitude is at work in the movie, the film's good points and bad will be seen in proper perspective. The film is basically upbeat, and though it espouses a kind of humanism, it doesn't allow for a fatalistic reliance on "fate."

Recommended

The Emerald Forest

Rated Adult Accompaniment
Stars Powers Boothe, Meg Foster, Charley Boorman
Directed by John Boorman

Director John Boorman is peculiarly interested in the "residual primitiveness" of humanity, and in the never-ending struggle of man against Nature. His films often juxtapose "primitive" societies or subcultures with Western "civilization," or take excursions into murky mythical worlds (e.g. *Deliverance*, 1972 and *Excalibur*, 1981.) *The Emerald Forest* does both.

The film's starting point is the true story of a Peruvian lumberman's ten-year search along the Amazon for his lost son. The son had been raised by tribesmen and eventually became their chief. By the time his father found him he did not want to leave. (The movie makes the father an American engineer.)

But the film is more than an exquisitely photographed adventure story. Boorman, an Englishman, is fascinated — and obviously saddened — by what happens when fast, careless, technology-laden Western culture comes up against that of peoples whose ways haven't changed in centuries, who still live integrally with nature, and whose lives are governed by careful ritual.

Boorman has lived on remote Pacific Islands

and in the African interior. He took his teen-aged son (Charley Boorman, who plays the abducted boy) along on "many of these tremendously taxing trips." Though the tribal people depicted in the film were Indians recruited for the parts, the tribal life and rituals they display are a prototype of what the Boorman's saw in their travels. (Boorman felt it would be "immoral" to use real tribespeople.)

The Emerald Forest is Boorman's means of showing us North American/European viewers how much our civilization has lost. He thinks "a lot of our experience can be interpreted as a way of trying to recapture a kind of tribal life. I think it's something we profoundly miss. It seems a more natural condition to live in that way."

Though the film at times has an odd emotional sterility about it, it is not the work of a mere addle-headed romantic who yearns for the life and times of the "noble savage."

Boorman almost certainly does not believe in a God-created humankind with an equally God-given cultural mandate. But he does acknowledge man's corruption (though he likely wouldn't call it "sin"). And his observations on the cultural mandate gone haywire at the hands of a profligate humanity are worth thinking about.

Recommended

Declining enrolment — One board's solution

...continued from page 8.

some basic sales techniques such as cold calling, both personally, door-to-door and by routinized telephone canvassing of all homes in the region surrounding the school were begun.

Goals were set to achieve a certain number of prospective Christian families by the beginning of the fall term. Through proper presentation of our school and thoroughly following-up all leads, we developed a long list from which our new families would come. Open houses were organized and all of the already enrolled families were encouraged to talk to their friends and neighbours about the school and to give any leads to the Promoter. The Society was asked to remember the needs of the school in their daily prayers; in fact, a group of concerned parents met daily to encourage the Promoter with devotions.

The result: The school enrolment was raised to 64 families, up from a projected 46 without our promotion efforts. Our program was so blessed that another teacher had to be hired just one week before classes were to begin.

The Promoter was retained for the winter months to encourage further contact throughout the community. However, in the early spring our Promoter left the school. The Committee realized that another candidate was required and approached Redeemer College to see if any of their students would be interested.

Once again our prayers were answered and Mr. Jim Berry was hired. Our faith and prayers, previous experience, the milestone of John Knox celebrating its twenty-fifth anniversary together with Jim's stamina provided exceptional results. Even with a number of families leaving, we enrolled 22 new families and net enrolment grew to 72 families.

Reaching out without change of standards

This year we anticipate that our school will be filled to capacity. The committee has again hired Jim Berry for the task and enrolment is proceeding on target. As we reach capacity we face the problems of maintaining reasonable classroom size while completing our enrolment targets.

A couple of comments in summary:

1) Our enrolment standards did not change when we went out to the surrounding community. It was refreshing to meet people with differing backgrounds seeking a school that upheld the Christian

standards they adhere to in their homes and churches.

2) In a major centre such as Mississauga, the future of our schools is dependent upon the involvement of the neighbouring church communities; we can no longer be the "Dutch School", we must continue to be the Christian school accepting our neighbour and their gifts into the school.

If you are interested in further information concerning our method of promotion of Christian Education, I would be pleased to answer your inquiries.

Robert Lowe is chairman of the Promotion committee of John Knox Christian School in Mississauga, Ontario.

An evaluation

... continued from page 8.

sent out. Information packages should be sent with personal letters attached. Form letters are not desirable. Genuine letters create a more personal bond between recruiter and prospective families. They are time consuming but very effective.

Three open houses were held. These are effective in May and June when people are thinking of next year and evaluating this year. Avoid late June and the month of July.


Other ways to increase exposure include media ads (where they are free) and mall displays and bulletin board ads.

Pre-school contact can be effective and Church contacts are essential.

It is important to do all of the above in a prayerful and expectant manner. Without this kind of Biblical, obedient attitude our work would have been in vain.

I believe that our work last summer is on the cutting edge of something very innovative and beneficial for Christian education. It is very exciting to be a part of that, and my sincere prayer is that other Christian schools will be able to glean some helpful insights from our work so that the cause of Christian education may be advanced in other communities as well. If that is done then we will have served our Lord well, and that, in essence, is the purpose of this work. To God be all of the glory and to Him be the praise.

Jim Berry is married to Joan. They have four children. Jim has just finished his pre-seminary studies at Redeemer College and will begin studies at Calvin Seminary in September.



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Our next issue will be August 23. For advertising deadlines see page 17.

Feature

Invitation to silence

Robert H. Ball

Many evangelical Christians today are being enriched by a new openness to some of the best dimensions of traditional Catholic spirituality. As protestants, we have been trapped for centuries in a distinctively "protest" perspective on the Catholic church — a perspective which has high-lighted its dogmatic excesses and exploited the weakest areas of its functional, day-to-day life. Until recent years most of us had not even bothered to look beneath the surface. We were smugly content with our "biblical" piety, certain that God was pleased with our own response to Him, and quietly wondering when the Catholics were going to clean up their act.

Then someone had the presence of mind to recall the fact that before Martin Luther nailed his theses to the castle door about 450 years ago, all of us in the West belonged to essentially the same church. That is to state the obvious, that Catholics and protestants alike have common pre-reformation roots. However, following Luther's revolt, a sort of religious version of the Berlin wall appeared. It was solidly built with huge chunks of deeply-rooted disaffection, and subsequently maintained by the edicts of kings and princes. Inability to see over this wall has effectively hindered us from identifying with even the best in our own past.

In a courageous attempt to rid ourselves of the excess doctrinal and ecclesiastical baggage which the church had accumulated, we took a giant leap backwards over the centuries to the witness of the apostles recorded in the New Testament, thereby repudiating nearly 1500 years of church history. In doing so, the spiritual insights and personal models of devotion to Jesus Christ that shine so beautifully in some of the believers of that forgotten era have been largely lost to our view.

Discovery of spiritual fathers

However, with the emphasis in this generation on the discovery of our "roots," we are gradually becoming aware once again that people like Augustine, St. Benedict, Thomas a Kempis, Bernard of Clairvaux, Julian of Norwich and Francis of Assisi are really one of "us." This is good news for all devout, serious-minded protestants who are caught up in a whirl of perpetual motion on behalf of the Almighty. Have you ever asked why these Christians, who lived from the third to the 15th centuries, have become familiar names in many Christian households? Or why their writings have been studied with care by each succeeding generation, and their biographies read and re-read? Obviously they represent something uniquely important to the life of God's people as a whole.

These spiritual giants of the past have a secret to share with us that has never been more timely. In every instance,

without exception, it appears that their exterior life of service and ministry flowed from an interior life of devotion that was nourished in silence and nurtured in solitude.

Now, silence and solitude are not exactly the hallmarks of 20th century Christianity in North America. The truth is that to most of us they are uneasy strangers. Not so for these pilgrims of yesteryear. Quiet meditation on the life and passion of Jesus, reflective reading of the Scriptures and time spent in "listening prayer" was their spiritual food. In worshipful contemplation of the majesty, beauty and holiness of our Lord they developed an experiential, relational intimacy with God that was not dependent on external stimuli.

We tend to value study groups, sharing sessions, public teaching and corporate prayer meetings as essential to spiritual life and growth. By and large, we are "fellowship oriented" Christians, ever in danger of allowing our "experience of God" to come to us vicariously through others. Those with spiritual power in the earlier years of the church, like the prophets of the Old Testament and our Lord Himself, gave priority to being alone with God.

This dimension of spirituality has been cherished by our Catholic friends to this very day. It is encouraged and kept alive through a significant network of retreat centres which are dedicated to the strengthening of the faithful through silent retreat. With a minimum of direction and input from the retreat leader, individuals are invited to periods of silent contemplation ranging from three to eight



Robert H. Ball



King's Fold — ministry of solitude

Robert H. Ball

About an hour's drive northwest of Calgary, Alberta, tucked away in the foothills of the Rockies, exists a resource unique in evangelical Canada. It's called King's Fold and it's a place to come away and be silent.

There are many camps and conference centres across the country, but to the best of our knowledge there is no other protestant live-in centre where people can come to open themselves to God with a minimum of external input.

King's Fold, a seven-year-old facility, can accommodate about 30 people in what the Balls describe as an "extended family" type of structure.

Since people relax best amid the beauty God has created for their enjoyment, King's Fold is

days, and even a full month.

A part of me opened

The first time I ventured into a three-day silent retreat I was sure I would end up either climbing the walls out of sheer boredom or becoming depressed from loneliness. To my surprise and delight neither of those things happened. Somehow, a part of me that I am not very familiar with opened to receive the presence of Jesus as He met me in the stillness of my room. At first the silence was deafening, but little by little I became accustomed to it. I even found an interior stillness begin to dislodge the restless busyness of my inner self. Yes, there was apprehension and awkwardness, but I left sensing that I had given the Father, Son and Holy Spirit an opportunity to draw me into their fellowship at a deeper level.

Several more attempts at silent retreat have taught me that even a confirmed "workaholic for Jesus" can learn to stop, look and listen. I have only just begun to respond to the call to silence, but

situated on 166 acres of recreation land in the foothills. Positioned on a bluff overlooking the Ghost River, it is surrounded by forest and hiking trails and offers daily showings of mountain sunsets.

But the setting is only the surface of King's Fold

We are committed to nurturing people's growth, healing, trying to free people up as Christians to move ahead. Guests can tune into the resources most helpful to them — the book and tape library, the staff, the setting. They do not have to "plug in" to a King's Fold agenda, but are treated according to their personal needs.

For some it is a place of individual study in an

unstructured environment, for others a place to find counsel and emotional/spiritual support, while for others it is a place for prayer and quiet reflection.

King's Fold is not under-written by any denomination. It operates by a combination of fees and donations. Because they want retreat to be available to anybody, fees are set at a modest level and no one has ever been turned away for want of money.

Basically we are all in a rat race, going 60 miles an hour, and if we don't stop once in a while, we forget why we're going.

Write King's Fold, Box 758, Cochrane, Alberta T0L 0W0. Telephone (403) 932-3174.

already I am aware that this has been an important discovery for me as I hunger to know God more deeply and inwardly and to serve Him more faithfully.

Let me encourage you to venture into the great silence. Days spent in silent retreat are not a luxury that busy pastors and active lay persons can ill afford. I am convinced that they are a discipline which is much-needed to counter-balance the spirituality of action and mission that is the primary focus of obedience to Jesus in so many of our churches today. Silent retreat is not a cure for all our spiritual ills, but it is a way of making ourselves available for first-hand encounter with the living God. As I look back over my own life and ministry, how I wish I had taken more time to draw close to the heart of the Father before giving myself to those around me in His name.

Search out retreat

It is unlikely that there is a protestant retreat centre near you, so search out a Catholic one. Chances are they will be happy to receive you. Just

remember that your sole purpose is to be alone with your Bible and with your Lord. Of course you could do this on your own, but an environment free of distractions is important, and you will find the direction of the retreat master helpful in pointing you to appropriate Scripture passages and in structuring your time. Also a competent spiritual guide is available should you wish to talk with someone about your inward journey.

The important thing, as always, is to make a beginning. Your friends will probably not understand what you are doing, or why. But take courage ... You are in good company. In all likelihood you will never be a true "contemplative," but you will become a better disciple of Jesus.

Robert Ball and his wife Janet have five children. Born in Regina, Saskatchewan, he has been pastoring Baptist churches in Western Canada from 1955 to 1976. He is now the Director of King's Fold Retreat and Renewal Centre, northwest of Calgary, Alta.

On the mountain of the Beatitudes

Rem Kooistra

I was there with 19 other people. In my mind I see once again the lovely, rolling hills, north of what is usually called the Sea of Galilee.

I often wondered why this relatively small (that is for Canadian eyes) lake — 20 km long and 15 km wide — is called the Sea of Galilee rather than the lake of Tiberias. Is it perhaps because a sea seems to be more important than a lake? Surely, this "lake" is as important as a "sea" and even more so.

Living waters

Israelis worship one God. They detest nature-gods like Baal. Yet, they almost adore water. The sea of Galilee is the heart of the country. From here by an ingenious pumping system the water is sent to many destinations. There are not a few songs and even dances about water in Israel. The prophet Jeremiah when describing the unfaithfulness of Israel said:

"they have forsaken me, the fountain of living waters."

In Hebrew *living waters* reads *majim chajim*. It rhymes. Jesus linked his own message to the importance of *majim chajim*, as He said to the woman of Samaria that he could give her "living water." Jesus explained it by saying: "... whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

On the Massada and in other places you can see how skillful the Jews and also Herod the Great were in making cisterns that could hold water for a beleaguered fort for a long time. But cisterns are but poor substitutes for springs and fountains. The cistern water tends to become stale and foul, but the water from the well is always fresh: it lives.

Here I was!

Looking out over the calm Sea of Galilee Miriam, our Jewish tourguide, told us that this might have been the place where Jesus preached His

sermon on the mount.

A strange emotion took hold of me. I was standing where Jesus had stood long ago. When I was a boy the land of Palestine seemed to be so far away. I knew I would never see it. It was only for the very rich

refuge and made it a bulwark of religion.

Here a tired crusader in the early Middle Ages would dismount his horse and kneel down to say a hasty prayer of thanksgiving after the long, long journey. Here, later again,

standing with Peter and James and John and all the others and we heard the voice of Jesus say: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." I was reminded of the negro spiritual: Were you there when they crucified my Lord?

Yes, I was there too in Jerusalem. But now I was here, where Jesus declared: "Blessed are the poor." In Hebrew this is more than just poor, it is poor and miserable, it means to be utterly helpless.

All of us, we tried very hard to become poor and needy, to become completely emptyhanded — which is not easy for "rich" tourists — in order to receive a place in God's kingdom.

It was marvellous, a most moving experience. Yet, as I left those hills, I heard the voice of Jesus say: "Remkes, it is neither here nor there nor in Jerusalem but it is everywhere, where a sinner kneels down to pound his chest with the tax collector's cry: 'God, be merciful to me a sinner.'"

Dr. Kooistra is an emeritus pastor living in Waterloo, Ont. He is still active in campus work and teaching.



The Sea of Galilee, from a slide taken by R. Kooistra

and the very famous. People like Abraham Kuyper could travel around the old Mediterranean Sea, but that would never happen to me. When I had become a man and was in my late 30s, I moved to Canada and was at least twice as far from the land where Jesus lived.

But here I was. In my late 60s, I was standing on this hill seeing the grassy slopes descending towards the grey-blue lake. Here I was and with me 19 others. I felt like kissing the ground, but I did not do it for that seemed too much like a papal privilege.

Here I was, where the multitudes gathered to hear and see Jesus. Here shepherds in their long robes looked down on the lake. Here they saw fishermen casting our their nets.

Here Roman soldiers marched under the command of a centurion, perhaps the one who built a synagogue for the Jews in Capernaum. Here, after the destruction of the temple in 70 A.D., orthodox Judaism found a place of

Turks would drive away Christians and Jews, destroy churches, monasteries and synagogues, in order to build mosques and minarets.

Here we were standing on the hills governed by the English between the two world wars of the 20th century. Here we were, where many roads lead to the Golan Heights which took the lives of many young Jewish soldiers in a cruel guerilla battle against the Syrians.

Here Israel was fighting for the possession and control of the living waters, the springs of the Jordan river. Here they had to save the Sea of Galilee for their future survival.

Believe me, those fertile, peaceful, grassy slopes have drunk much blood from many nationalities.

Neither here nor there

Yet, when we were standing there, all was quiet and still. It seemed as if nature was holding its breath, waiting, waiting for something to happen.

And it happened. It seemed that the ages were rolled back to the time of Jesus. Here we were

The dump — Algonquin Park

*We came through the dusk. Flat, green hemlock hung low,
Stood tolerant, still under rasping of crow.*

*Within shadows of hardwood; short outline of stump;
We parked our brown truck and stared down at the dump.*

*Wind wafted the acrid, sweet garbage up high.
Small fires burnt dimly and smoke clenched the sky.*

*Bear came as expected, snout dull and fur black,
Sniffing loudly; we cautiously took a step back.*

*Much later he drumbled down back into bush,
Left all of us standing in reverent hush.*

*And flames licked the garbage; white, foul-smelling scent,
Sprayed up into heaven. Who knows what it meant.*

*Ah, the things that God uses to bring us to see,
That our prayers often reek quite infernally.*

*So much like a dump, we throw trivia there
In haste and in waste — grimy devil a bear
That lumbers around it, rips clean with his jaws,
Devouring that prayer in his sepulchre jaws.*

C. Farenhorst-Praamsma

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P.S. Wij spreken Hollands

Advertise in Special Anniversary Issue!

This summer Calvinist Contact will be celebrating its **40th Anniversary**. To mark this event we plan to produce a very special issue which will focus on the role Calvinist Contact played in Canada since 1945, the end of World War II.

Date of the special issue is September 13, 1985

The postwar years saw the exodus of thousands of people from Europe, crossing the Atlantic to Canada and the USA. Many of them were staunch Calvinists from The Netherlands joining others who had come before the war. Together they developed a paper now called *Calvinist Contact*.

The special issue will highlight issues and events during these 40 years. As well, it will look at today and towards the future. Our faithful Father in heaven has given us so much to be thankful for. Our prayer is that we and our children may not lose sight of the Kingship of our Lord Jesus Christ in our secularized society and that we continue to stand together to keep that vision alive.

We plan to distribute no less than 25,000 copies of the special issue all over the continent free of charge. It's our way of letting Reformed Christians throughout the land share in God's goodness on the occasion of our Anniversary.

To print so many extra copies costs money. We are appealing to the business community, among others, to help out!

You can help us by placing your congratulatory message in the Anniversary issue, or by purchasing additional display ad space.

**Deadline for advertisements in this issue:
August 30**

Send us this coupon today!



1) **Business Card** — Size about 8 x 5 cm
Cost: \$50.00

2) **1/8 Page** — Size 13 x 10 cm
Cost: \$125.00

3) **1/4 Page** — Size 13 x 20 cm
Cost: \$250.00

4) **Half Page** — Size 26 x 20 cm
Cost: \$500.00

5) **Full Page** — Size 26 x 40 cm
Cost: \$1,000.00

6) **Personal Congratulatory Message** in classified section
Cost: \$15.00
(additional charge for ads longer than 7 cm).

7) Sponsorship Advertising

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand *Calvinist Contact* will obtain copy from the organization indicated.

I wish to sponsor an ad for _____
This ad should be of the size _____ full-page \$1,000.00
_____ half-page \$500.00
_____ 1/4 page \$250.00
_____ 1/8 page \$125.00

8) _____ please insert my regular advertisement. I am aware that the cost for this issue is double the normal price of \$7.50 per column inch (2.5 cm).

_____ I enclose payment _____ Please bill me

Sender: _____ (Please print)

Name _____

Address _____

City _____ Prov. _____ Code _____

C.C. still needs readers' back copies

In our July 5 issue, we asked readers who have saved their copies of *Calvinist Contact* to help us fill in the gaps in our own collection. Our upcoming 40th Anniversary and the preparation of a special issue (September 13) celebrating that event have prompted us to try to complete our archives.

Since our July 5 appeal we have received *nearly* complete yearly sets of C.C. from 1970 through 1982.

We much appreciate the response readers have shown, but we still need your help. Below is a list of still missing C.C.s and a list of those issues of which we only have one copy.

We would appreciate your cooperation in supplying us with these back copies.

Here is first of all the list of missing issues. Since *Calvinist Contact* came out of the union of *The Canadian Calvinist* first published out of Edmonton and *Contact*, published out of Chatham, some of the requests will be for missing copies of those papers. In fact, if anyone has a complete set of *The Canadian Calvinist* or *Contact*, we would appreciate receiving such a set.

Missing issues

Contact:

Dec., 1949 #4
Feb., 1951 #19
June, 1951 #22

Calvinist Contact:

Dec. 1, 1952 #52
Dec. 15., 1952 #53
Jan 1., 1953 #54
Jan. 7, 1955 #107
All copies of the year 1957 from January 4 up to and including July 26 (from #277 up to and including #306).
Sept. 27, 1957 #314
Nov. 8, 1957 #320
Dec. 13, 1957 #325
Jan. 3, 1958 #327
Jan. 10, 1958 #328
Jan. 24, 1958 #330

July 4, 1958 #353
Dec. 12, 1958 #375
Dec. 19, 1958 #376
Oct. 21, 1966 #771
Dec. 16, 1966 #779
Jan. 6, 1967 #782
Jan. 13, 1967 #783
Feb. 24, 1967 #789
Mar. 3, 1967 #790
Mar. 17, 1967 #792
Mar. 24, 1967 #793
Apr. 7, 1967 #795
Apr. 21, 1967 #797
Apr. 28, 1967 #798
May 5, 1967 #799
May 12, 1967 #800
May 19, 1967 #801
Dec. 22, 1967 #832
Mar. 8, 1968 #843
Mar. 22, 1968 #845
Apr. 19, 1968 #849
Apr. 12, 1969 #899
Mar. 12, 1970 #946

Jan. 3, 1972 #1037
Jan. 10, 1972 #1038
Jan. 17, 1972 #1039
Jan. 24, 1972 #1040
Dec. 27, 1972 #1087
May 24, 1976 #1579
(should be 1549)
Nov. 5, 1976 #1570
July 29, 1977 #1606
Aug. 18, 1978 #1656
May 6, 1983 #1880

Single issues

We would appreciate receiving sets of copies for the years 1952 to 1960. For the years after that we have single copies for the following issues:
Apr. 13, 1962 #541

June 7, 1963 #599
Dec. 20, 1963 #626
Jan. 3, 1964 #627
Feb. 28, 1964 #635
July 10, 1964 #653
Aug. 14, 1964 #658
Sept. 4, 1964 #661
Oct. 30, 1964 #669
May 21, 1965 #69.
June 4, 1965 #700
June 18, 1965 #702
June 25, 1965 #703
July 9, 1965 #705
Nov. 5, 1965 #722
Aug. 26, 1966 #764
Dec. 23, 1966 #780
Jan. 20, 1967 #784
Jan. 27, 1967 #785
Feb. 3, 1967 #786
Feb. 10, 1967 #787
Feb. 17, 1967 #788
Mar. 31, 1967 #794
May 26, 1967 #802
Oct. 13, 1967 #822
Oct. 27, 1967 #824
Jan. 5, 1968 #834
Feb. 2, 1968 #838
Feb. 16, 1968 #840
Mar. 15, 1968 #844
May 17, 1968 #853
June 21, 1968 #858
July 12, 1968 #861
Sept. 13, 1968 #870
Oct. 4, 1968 #873
Nov. 1, 1968 #877
Jan. 3, 1969 #886
Mar. 28, 1969 #898
Apr. 17, 1969 #900
May 22, 1969 #905
June 19, 1969 #909
Aug. 7, 1969 #916
Sept. 4, 1969 #920

Sept. 25, 1969 #293
(should be 923)
Oct. 9, 1969 #925
Nov. 6, 1969 #929
Dec. 4, 1969 #933
Dec. 11, 1969 #934
Feb. 26, 1970 #944
Dec. 24, 1970 #984
Jan. 7, 1971 #986
Feb. 4, 1971 #990
Feb. 25, 1971 #993
May 6, 1971 #1003
Nov. 11, 1971 #2029
(should be 1029)
Nov. 18, 1971 #2030
(should be 1030)
Dec. 23, 1971 #1035
Aug. 6, 1973 #1116
Dec. 17, 1973 #1135
Dec. 31, 1973 #1137
Dec. 16, 1974 #1486
Oct. 14, 1975 #1522
Dec. 15, 1975 #1527
Feb. 9, 1976 #1534
Oct. 1, 1976 #1565
Mar. 18, 1977 #1588
May 6, 1977 #1595
June 30, 1977 #1602
Sept. 9, 1977 #1610
Nov. 25, 1977 #1621
Mar. 10, 1978 #1635
Apr. 21, 1978 #1641
July 21, 1978 #1653
Oct. 13, 1978 #1665
Feb. 23, 1979 #1683
Oct. 12, 1979 #1714
Nov. 2, 1979 #1717
Jan. 11, 1980 #1725
Jan. 18, 1980 #1726
Jan. 25, 1980 #1727
Feb. 8, 1980 #1728
(should be 1729)

Mar. 14, 1980 #1734
Mar. 21, 1980 #1735
Aug. 15, 1980 #1755
Oct. 24, 1980 #1764
Oct. 31, 1980 #1765
Nov. 7, 1980 #1766
Dec. 19, 1980 #1772
Jan. 16, 1981 #1775
Sept. 11, 1981 #1805
Dec. 4, 1981 #1816
Feb. 5, 1982 #1823
Mar. 12, 1982 #1828
May 21, 1982 #1838
May 28, 1982 #1839
June 18, 1982 #1842
July 2, 1982 #1844
July 30, 1982 #1848
Sept. 17, 1982 #1853
Apr. 1, 1983 #1875
May 20, 1983 #1882
July 1, 1983 #1888
July 8, 1983 #1889
July 22, 1983 #1890
Aug. 5, 1983 #1891
Sept. 9, 1983 #1893
Sept. 30, 1983 #1894
Oct. 7, 1983 #1895

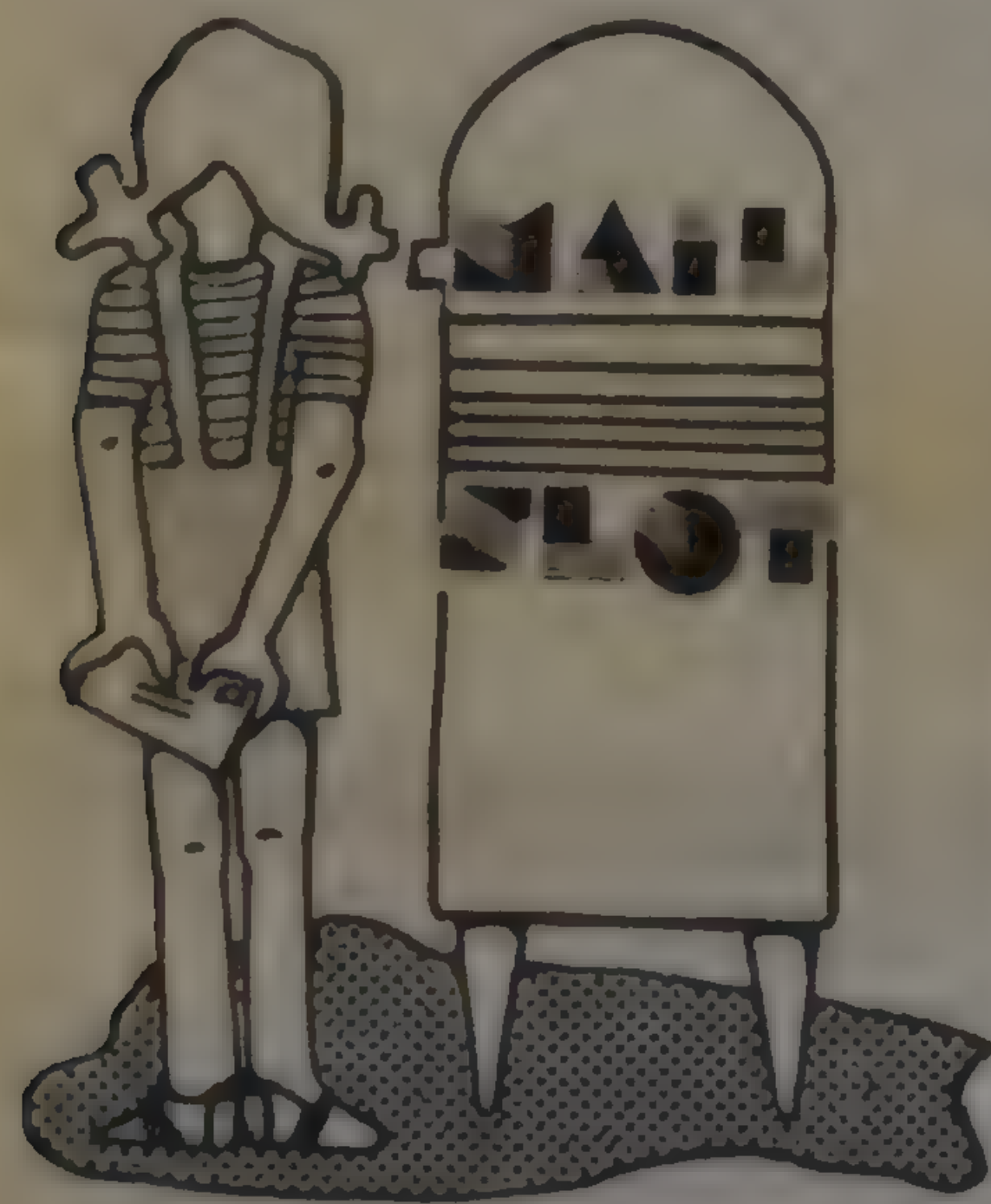
It might be a good idea to call us first, to see if we still need any of the ones you want to send us. We will be glad to pay expenses. Our telephone number is (416) 682-8311.

Bert Witvoet



Oceans are the largest bodies of water in the world. Although we say there are five different oceans, they are all connected and really make one huge ocean. The lands we live on are like enormous islands spread throughout this gigantic body of water.

The ocean floor is very interesting. If we were to drain all the water from the oceans,



Have you been able to collect some seashells this summer? If you are not saving them for a collection, there are lots of other things you can use shells for. Here are some ideas.

2. SHELL ANIMALS: By using various sizes and shapes of shells, you can make interesting animals. Use a large shell for a base. Glue the shells together with white glue or Polyfilla.

I hope you are enjoying your summer vacation!

Near the surface of the ocean, you will find many fish as well as small plants and other animals. This is also where waves are formed. Did you know that although the water in a wave seems to be moving forward, it really isn't? As the wind blows over the surface of

One of the most fascinating things about an ocean is the rise and fall of the water along the shore. This is called the tide. Even though scientists still have many questions about how the tide works, they do know that the pull of the moon and sun on the oceans is responsible for high and low tide. At low tide the water moves away from the shore and at high tide the water comes back in toward shore. There are two high and two low tides in each day.

Did you know that the ocean is home to the world's largest animal? This animal is so enormous that eight elephants or three big school buses could line up along it! Its tongue alone weighs as much as a small elephant! Its whole body can weigh as much as 30 elephants — that's at least 100 tonnes!

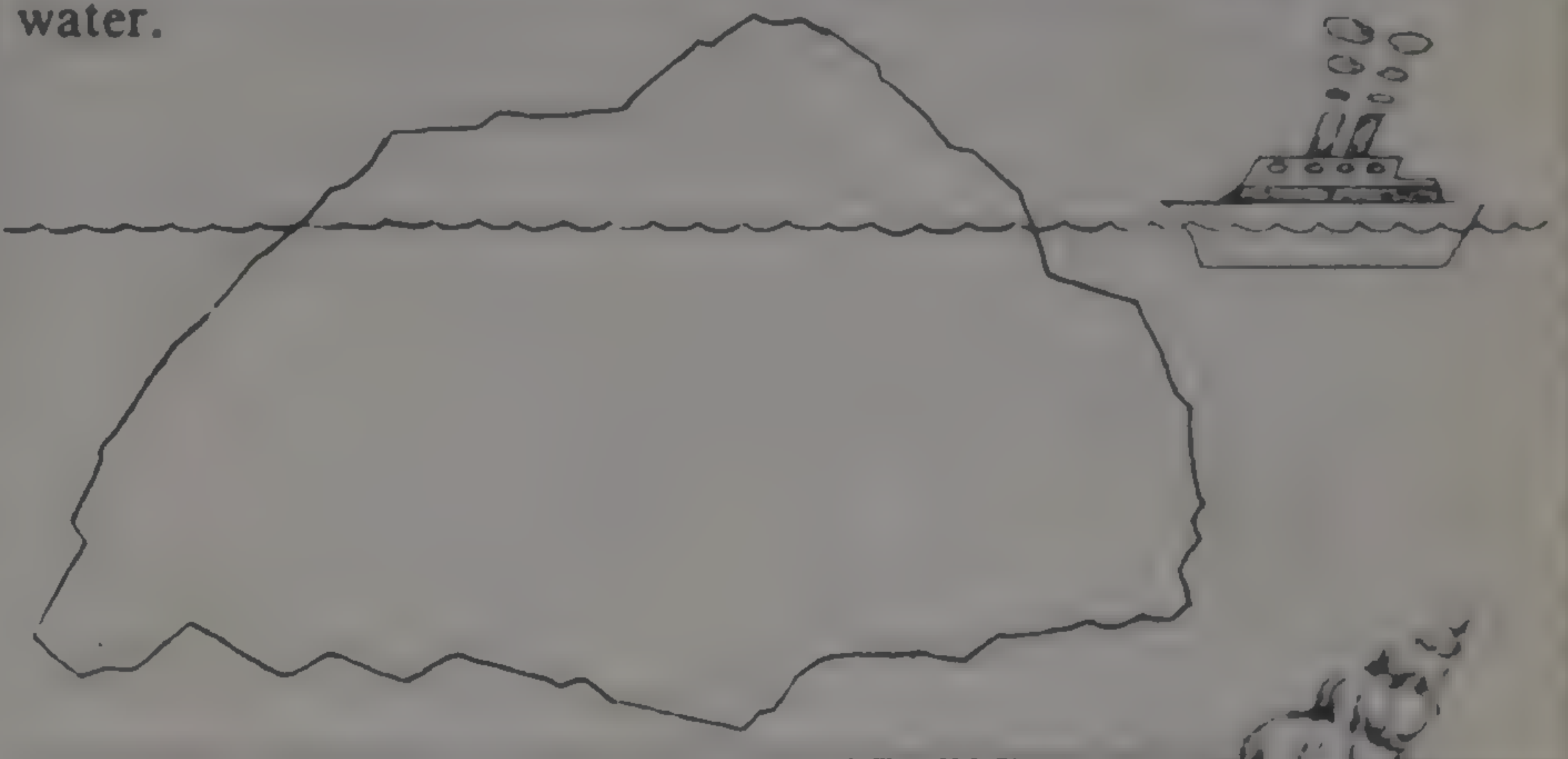
Despite their great size, blue whales eat some of the smallest things of the sea. They eat orange krill. Krill are like tiny shrimps, no bigger than your middle finger; but in one mouthful, a whale can eat hundreds of kilograms of them!

Although there used to be many whales in the ocean, there are not many left. Because of their usefulness, men hunted whales for many years. The whale's thick layer of blubber has been used to make oil, margarine, soap, and even face creams! Whale meat is used mainly as pet food for dogs and cats, although some people do eat it. The big blue whale is almost extinct now. It is up to people to help protect the world's biggest animal.

Here are the words to look for:

ANGEL WING
CLAM
CONCH
HELMET
MOON
NAUTILUS
PERIWINKLE
SCALLOP
SLIPPER
TRITON
WEDGE
WHEELK

An iceberg is a big chunk of ice. It floats in the ocean near the North and South Poles. These chunks of ice break off the edges of the great sheets of ice that cover the poles. Some icebergs are as large as a mountain and can weigh millions of tons! The part of the iceberg that sticks out of the water is usually only one-quarter of its total size. The other three-quarters is underwater! You can see this for yourself by putting an ice cube in a glass of water.

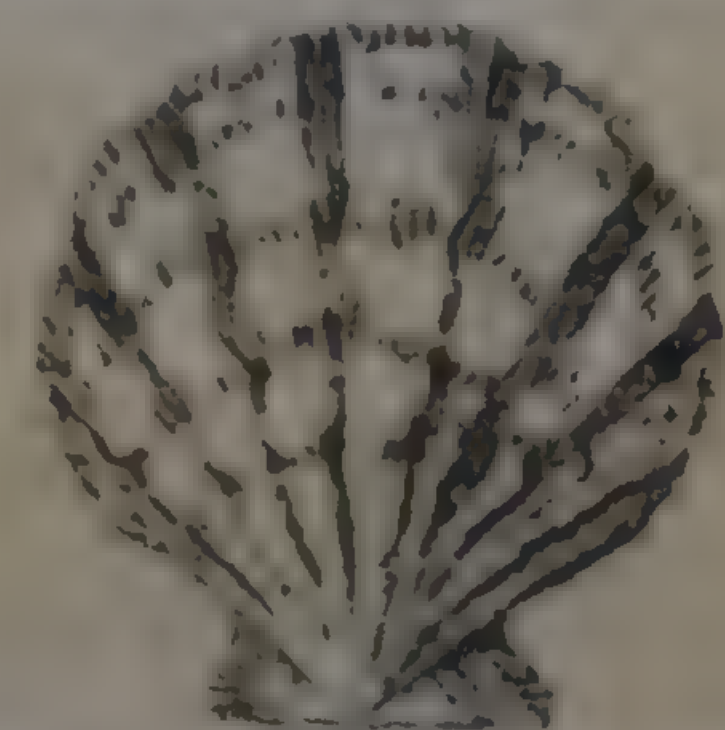


Shells are the homes of soft animals called mollusks. Two common types of mollusks are snails and clams. The kind of shells snails live in are made of one piece, and are called univalves. The kind of shells that clams live in have two matching halves, and are called bivalves. Nearly all the shells that you're likely to find are in one of these two groups.

Shell collecting has been going on for a long time. Indians made shiny beads from the purple and white Quahog shell and used them for money. Shells have also been used for jewelry and decoration.

Some shells are named because of their particular shape or colour. Examples are the Star Shell and Lion's Paw.

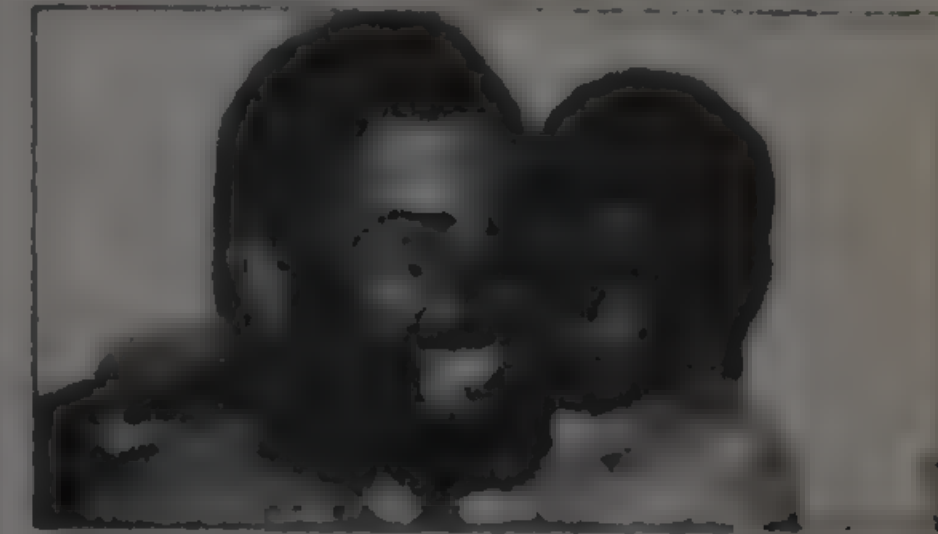
You can easily imagine what they look like. When you have collected and safely brought your shells back home, it might be a good idea to go to the bookshelf or the library to



identify your treasures. Not only will you receive a lot of enjoyment from collecting shells, but you'll get to know a bit more about God's wonderful creation.


Try the Wordsearch on this page to help you get to know the names of shells.

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 City _____ Prov. _____
 State _____ Age _____
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| <p>Births \$25.00 Marriages & Engagements \$25.00 Anniversaries \$25.00 Obituaries \$25.00 Notices & Thanks \$25.00 Birthdays \$25.00 All other announcements classified at a fee payments \$7.50 per column inch with a minimum of \$10.00. For letter under box number \$10.00 extra. Calvinist Contact will not be responsible for any errors due to hand written or photocopied advertisements. Teachments will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311</p> | <p>POOL-COOKE: Mr. and Mrs. Mindert Pool are happy to announce the forthcoming marriage of their daughter GRETA to JOHN Cooke, son of Mrs. Hilda Cooke and the late John R. Cooke. The Lord willing, the ceremony will take place on Saturday, August 24, 1985, at 3:00 p.m. in the First Chr. Ref. Church, Sarnia, Ont. Rev. Dirk Miedema officiating. Future address: 978 Meighen Cresc., Sarnia, ON N7S 1A8</p> <p>VANDER PLOEG-DAVIS: Mr. and Mrs. John Vander Ploeg, R.R. 1, Shallow Lake, are happy to announce the forthcoming marriage of their son WESLEY to GLENDA DAVIS, daughter of Mr. and Mrs. Bev. Hindman. The ceremony will take place, the Lord willing, on Saturday, August 17, 1985, at 3:30 p.m., First United Church, 435 21st St., W., Owen Sound, Ont. Future address: 1725 9th Ave., E., Apt. #3, Owen Sound, ON N4K 3G5</p> <p>STRONKS-VAN EGMOND: Thankful to the Lord, who brought them together, Mr. and Mrs. John Stronks and Mr. and Mrs. Bill Van Egmond are pleased to announce the forthcoming marriage of their children DEBBIE and DICK. The wedding will take place, D.V., on Saturday, August 10, 1985, at 10:30 a.m. in the Covenant Chr. Ref. Church of St. Catharines. Rev. Jack Vos officiating. Future address: 43 Northwood Dr., Brampton, ON L6X 2L4</p> | <p>1930 August 3 1985 With joy and thanksgiving to the Lord, we are happy to remember, D.V., our parents' 55th Wedding Anniversary. JAN and ALEIDA KROEZEN (nee Scholing) May God richly bless you in the time to come. All praise be unto Him. All our love: Margareth & Arie — Georgetown, Ont. John & Jane — Kentville, NS Gary & Ria — Hepworth, Ont. Libby — St. Catharines, Ont. Love and best wishes Opa and Oma from your 19 grandchildren and nine great-grandchildren. No visitors please. Their address: John St., R.R.#1, Court Box 96, Beamsville, ON L0R 1B0</p> <p>1555 Michigan Rd. Sarnia, Ont. July 29 JOHN and JOYCE BANNINGA (nee Vanderhelde)</p> <p>In the knowledge that He has been their provider and comfort in their years together, we as children are thankful that we may celebrate with our parents their 30th Wedding Anniversary. Thank you Mom and Dad for the love and patience that is always there. May the Lord continue to bless your lives together. With love and congratulations from your children: Marvin & Ingrid Jack & Yvette; little John Kenneth Karen & Gerry Rick Kenneth (predeceased in 1967) Wedding text: "Fear not for I am with you; Be not dismayed for I am thy God; I will strengthen thee, help and uphold thee, with the right hand of my righteousness" (Isaiah 41:10).</p> <p>1960 August 26 1985 Wedding text: "Jesus was also invited to the marriage" (John 2:2). BILL and MARGARETH BUWALDA (nee Van Halteren)</p> <p>25 years of love, joy, tears, giving and receiving and moments to remember. Looking back we see God's love and Jesus' never ending presence as guest. With thanks in our hearts we invite you to celebrate with us. Open House Saturday, August 24, 1985, 7 o'clock at the I.O.O.F. Hall, William St., S., Lindsay, Ont. Our children: Teresa — Cobourg, Ont. Arlene & Ken Gray — Grand Rapids, MI Dan — Bowmanville, Ont. Bill — at home Christine — at home Home address: R.R.#6, Lindsay, ON K9V 4R6</p> <p>Vlagtwedde, Brockville, Ont. 1945 August 15 1985 "Offer the sacrifices of righteousness, and put your trust in the Lord" (Psalm 4:5). With joy and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents, WILLEM and ENGELTJE DIJKS (nee Bosscher)</p> <p>We pray that the Lord may bless them and continue to keep them in His care. Piet & Trijn Steenwyk — Brockville, Ont. John & Shirley Dyks — Brockville, Ont. Albert & Ina Dyks — Kemptville, Ont. Ben & Olive Katuin — Regina, Sask. 12 grandchildren, three great-grandchildren. Home address: R.R.#1, Prescott, Ont.</p> |  <p>Congratulations to Jan and Aleida Kroezen (nee Scholing) who will celebrate their 55th Wedding Anniversary, D.V., on August 3, 1985.</p> <p>1945 August 22 1985 With great joy and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of, PETER and JANE HAMMING (nee Burgler) We pray that the Lord will bless and guide them in the years to come as He has in the past years. With lots of love from your children and grandchildren: Martin & Ann; Christina, Perry, Martin, Julie, Keith — Delta, BC Cor & Mickie; Yvonne, Debbie, Peter — Pitt Meadows, BC Walter & Peggy; David, Brian, Brenda — Pitt Meadows, BC Martha & Bill; Sophia, Sheryl, Wendy, Tim, Karen — Listowel, Ont. Gertie & Jim — Regina, Sask. Henrietta & Roger; Mary-Jane, Vanessa, Thomas — Maple Ridge, BC Grace — Pitt Meadows, BC Tena & Bob; Carl — Pitt Meadows, BC Diane & Harry (engaged) — Pitt Meadows, BC Home address: Mr. and Mrs. P. Hamming, P.O. Box 271, Pitt Meadows, BC V0M 1P0</p> <p>We are happy and thankful to the Lord that we celebrated with, SID and DINY REITSMA (nee Rhebergen) of R.R.#1, Freelon, their 25th Wedding Anniversary on July 22, 1985. May God be with them and continue to bless them throughout their future years together, and may He grant them all that they need. Love and best wishes from: Anita Rhebergen — Grand Rapids, Mich. Holger & Jo Larsen — Trenton, Ont. Berend & Sina Rhebergen — Netherlands Bart & Gerrie Boschman — Netherlands Gerald & Frances Rhebergen — Tottenham, Ont. John & Mary Rhebergen — Trenton, Ont. Diana Hesselink — Georgetown, Ont. George & Grace Rhebergen — Belleville, Ont. Engbert & Ina Rhebergen — Brighton, Ont. Henry & Lenie Rhebergen — Cobourg, Ont. Ralph & Elly Hoftzyer — Moorefield, Ont. Bert Rhebergen — Hamilton, Ont. John & Rita Rhebergen — Edmonton, Alta. Harry & Tina Houtman — Toronto, Ont. Peter Rhebergen — Chesley, Ont.</p> | <p>On August 23, 1985, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our dear parents and grandparents, STEPHEN and MYNTJE HANSMA (nee Brouwer de Koning) Happy Anniversary Mom and Dad, Opa and Oma. May the Lord continue to be with you and bless you for each other and us. Frank & Gertie Hansma; David, Michael, Sherilyn — Drayton, Ont. Alice & Bill Ronhaar; Jeffrey, Mark, Rachel — Hamilton, Ont. Tim & Darlyne Hansma; Tammy, Duane, Lisa, Grant, Melanie — Elmworth, Alta. Jane & Ed Pyper; Julie, Robbie, Kenne, Debbie — Guelph, Ont. Hilda & Art VanLochem; Kevin — Welland, Ont. Pete & Judy Hansma; Nicole — Kitchener, Ont. Steve & Pat Hansma; Stevie, Scottie — Drayton, Ont. Wilma & Carl Stryker — Kitchener, Ont. Open House to be held on Saturday, August 24, 1985, at the Drayton Chr. Ref. Church from 2-4 p.m. Home address: P.O. Box 282, Drayton, ON N0G 1P0</p> <p>Brampton "In all thy ways acknowledge Him, and He shall direct thy path" (Proverbs 3:6). FRED and PAT JONKER (nee Straatsma) with their children: Soraya, John, Art and ED and SONJA BUISMAN (nee Straatsma) with their children: Jeff Suzanne (John Hogendoorn, fiancé) Veronica, Charlene are happy to announce their 25th Wedding Anniversary on August 13, 1985. Share with us this happy occasion at an Open House on Saturday, August 17, 1985, from 2-4 p.m. in the parish hall at the Immanuel Chr. Ref. Church, 63 Church St., E., Brampton, Ont. Home address: (Jonker) 14 Marsden Cr., Brampton, ON L6W 2S1 Home address: (Buisman) R.R.#2, Brampton, ON L6V 1A1</p> |
| <p>Births</p> <p>DE VRIES: With thankfulness unto God, we Harry and Nancy joyfully announce the birth of our first child STEPHANIE LEANNE, born July 6, 1985, weighing 6 lbs. 9 oz. She is the tenth grandchild for Mr. and Mrs. Joe Zantlingh of Smithville, Ont., and the 19th grandchild for Mr. and Mrs. Jack De Vries of Fenwick, Ont. Address: 137 Griffin St., Smithville, ON L0R 2A0</p> <p>de ZOETE-KAMMINGA: Henk, Anna, Johan and Matthew welcome, with love, a daughter and sister, ANNALISE JOY, born July 8, 1985. A new grandchild for Henk and Wilma de Zoete, Brampton, Catharines, and great-grandfather, Opa Hendrikus Schinkel, Overijssel, The Netherlands. Thank God with us for His gift of life!</p> <p>RENKEMA: With thanks to our heavenly Father, we Ralph and Shirley, are happy to announce the birth of our second child, CRAIG SCOTT, born June 2, 1985. Happy grandparents are Mr. and Mrs. J. Donker and Mr. and Mrs. E. Renkema of Woodstock.</p> | <p>Marriages</p> <p>HIELEMA-DEEN: Mr. and Mrs. Bert and Diny Hielema are happy to announce the marriage of their daughter DENISE TANYA to JOHN, son of Mr. and Mrs. Walter and Betty Deen. The marriage will take place at 1:00 p.m., Saturday, August 17, 1985, in the First Chr. Ref. Church of Guelph, D.V. Rev. Ed Den Haan officiating. Future address: 418 Huron St., New Hamburg, Ont.</p> <p>KOOPMAN-ROWAAN: Mr. and Mrs. Harry Koopman are pleased to announce the forthcoming marriage of their daughter, SUSAN to GEORGE, son of Mr. and Mrs. Clarence Rowaan. The wedding will take place, D.V., on August 17, 1985 at 5:30 p.m., in the Fruitland Chr. Ref. Church. Rev. J. DeVries officiating. Future address: 247 Station St., Smithville, ON L0R 2A0</p> <p>NUSSELDER-PLAISIER: With gratitude that the Lord has brought them together, we, Hans and Stien Nusselder of Kitchener are pleased to announce the forthcoming marriage of our daughter HELEN to MIKE, son of Piet and Ineke Plaisier of Guelph. The ceremony will take place, D.V., on August 17, 1985, at 2:30 p.m. in the First Chr. Ref. Church of Kitchener. Rev. J. Kuntz officiating. Future address: 313 Kingsway, Apt. 3B, Etobicoke, Ont.</p> | <p>Anniversaries</p> <p>Wedding or Anniversary coming up? Order your invitations now from <i>Rainbow Marketing Co.</i> Choose in your own home from our fine selection. 5% discount. Peter & Evelyn Heida 22 Orlando Dr.; Tel. 935-1898 St. Catharines, ON L2N 6V7</p> | <p>Anniversaries</p> | <p>Anniversaries</p> |

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| <p>1945 June 15 1985</p> <p>ALBERT and BETTY MEYER (nee Pilot)</p> <p>Welcome home Mom and Dad, Opa and Oma, from your 40th Wedding Anniversary trip to The Netherlands.</p> <p>All friends and relatives and acquaintances of our parents will have an opportunity to congratulate them at Open House festivities in the home of their daughter Sat., August 3, 2-5 p.m. and 7-9 p.m.</p> <p>Address: Ron and Hilda Langendoen, 35 Catherine St., St. Catharines, Ont.; 685-9240.</p> <p>1930 August 21 1985</p> <p>With thanksgiving to the Lord we are happy to announce the 55th Wedding Anniversary of,</p> <p>GERRIT and JOHANNA STRONKS (nee Heinen)</p> <p>"The Lord will keep you from all harm; He will watch over your life. The Lord will watch over your coming and going both now and for evermore" (Ps. 121).</p> <p>With love from your children: With love from your children: Dick & Wilma Stronks — Burlington William & Gloria Stronks — Grand Rapids John & Wilma Stronks — St. Catharines Ernie & Rie Stronks — Burlington Joyce & John Visser — Barrie Trudy & Martin Reitsma — Brantford Hank & Sue Stronks — New Dundee Jack & Georgie Stronks — Brantford</p> <p>27 grandchildren and three great-grandchildren.</p> <p>Holland Homes, Apt. 2611, 7900 McLaughlin Rd., Brampton, ON L6W 3M2</p> | <p>Suddenly, on June 26, 1985, God in His infinite wisdom took into His loving arms forever,</p> <p>CASE and EDNA DEROO (nee Feddema)</p> <p>of Kelowna, BC at the ages of 30 and 32 respectively.</p> <p>Predeceased by Edna's mother, Mrs. Nellie Feddema.</p> <p>In loving memory: their children Shane and Aaron DeRoo Jennifer DeRoo Mr. and Mrs. Jack DeRoo, 3839 108th St., Edmonton, Alta. Jack & Heidi DeRoo — Edmonton, Alta.</p> <p>Laurence & Marjean Verseveldt — Edmonton, Alta. Mr. Peter Feddema, 10 Martin Rd., Bowmanville, ON L1C 3K7 Nelly & Harry Rekker — Millbrooke, Ont.</p> <p>Sonya & Rinke VanderVeen — St. Catharines, Ont. Sharon & Bill VanderHerberg — St. Catharines, Ont. Yvonne & Marinus Koole — St. Catharines, Ont. Tom Feddema & Velvet Steadman — Bowmanville, Ont.</p> <p>"Safe in the arms of Jesus." "He gathers the lambs in His arms and carries them close to His heart" (Isaiah 40:11b).</p> <p>At His appointed time on July 2, 1985, the Lord took home, to be with Him forever, after a short illness, at the age of ten, our dear son and brother,</p> <p>BRADLEY GERALD METSELAAR</p> <p>Beloved son of Dick and Tina Metselaar. Brother of Chad and Jolene. Predeceased by baby sister Janelle, on June 7, 1984.</p> <p>He will be sadly missed by us all.</p> <p>His funeral service was held on July 5, 1985, in the Second Chr. Ref. Church of Sarnia, Ont. Rev. F. Bakker officiating.</p> <p>Home address: 2177 Confederation Rd., Sarnia, ON N7T 7H3</p> <p>On July 2, 1985, after a very short illness, it pleased our heavenly Father to take unto Himself our loved grandson, nephew and cousin at the age of 10,</p> <p>BRADLEY GERALD METSELAAR</p> <p>Safe in the arms of Jesus, Safe on His gentle breast There by His love overshadowed Sweetly my soul shall rest.</p> <p>Grandparents: Mr. and Mrs. Ed Breeuwsma — Strathroy, Ont. Aunts and Uncles: Henk & Sylvia Zantingh Fred & Felicia Zantingh Carolyn & Pete Van Rheenen Arnold Zantingh — Sarnia, Ont.</p> <p>Jerry & Agnes Keunen; Elaine, Rick, Lean, Jeff — R.R.1, Caistor Centre, Ont. Gary & Linda Heyink; Brian, Brenda, Janice, Emily — R.R.3, Kerwood, Ont.</p> <p>May the parents Dick and Tina receive comfort and strength through God's Word.</p> <p>"Come to me all who labour and are heavy laden, and I will give you rest" (Matthew 11:28).</p> | <p>Business man, widower, is looking for good looking, refined lady who likes the outdoors, in her 40s or early 50s. We sometimes do have to use unromantic ways (like an ad) to meet that special person again. I live just north of Toronto. Please write Box 2395, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Dutch Canadian widow, Chr. Ref., early 60s would like to correspond and meet sincere gentleman. Letters may be in Dutch or English. Please reply to Box 2396, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Entrepreneur/actor in excellent health, outdoors type, likes water sports, horseback riding. Interests include: politics, acting — stage and screen play, and dedication to the absolute standard of the almighty God. Would like to meet country girl (late 20s) with similar interests. Object: family life.</p> <p>P.O. Box 351, Markham, ON L3P 3J8 (Main St. P.O.).</p> | <p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>Tudor Lodge Motel 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p> <p>Lakewood Christian Campgrounds R.R.5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p> <p>Little Europe Resort Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeerswem- en vis gelegenheid, (ideaal voor groepskampen). 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Sincere inquiries to No. 2392, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>For Sale: School bus, 1973 GMC 72 passenger, mechanically and tires excellent; 2000 miles on rebuilt engine. \$1800. Phone Bowmanville, Ont. 623-5448 or 623-7389.</p> <p>Real Estate CANADA TRUST REALTOR 104 Welland Ave., at Clark St. Catharines, ON L2R 2N3 contact CHRIS GALENKAMP when moving to the Hamilton/Niagara Falls area. Office 688-1490 Home 937-0092</p> <p>PRIME POULTRY FARM Laying quota: 8,343 birds Pullet quota: 15,600 pullets Approx. 23- AC vegetable land. Near Sarnia; for sale by owner, no agents; serious buyers call (519) 542-6940.</p> <p>Dairy farm, 51 ties, stable cleaner, pipeline and cooler. Two sealed silos; 16 calf nursery; large imp. shed with heated shop area. Second barn for growing calves. Immaculate four bedroom fully modernized home. Purebred Holstein herd and quota available. Some terms. 200 acre dairy farm, four silos, 120 free stalls. 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| <p>"En de Geest en de Bruid zeggen kom" (Revelation 22:17). The strife is over and the battle is done.</p> <p>After a lengthy illness the Lord called home at His appointed time,</p> <p>SIMON DANIEL DOESBURG</p> <p>on June 28, 1985, in his 74th year.</p> <p>Dear husband of Clasina (nee van der Kruk).</p> <p>Dear father and Opa of: Janny Doesburg — at home and fiancé Joe Hutt Tina Doesburg — Ottawa John & Ruth Doesburg; Johnny, Steven, Melanie</p> <p>Also survived by one sister Aatke Zuidvaart (Holland) and predeceased by a brother George of USA.</p> <p>Funeral service was held Tuesday, July 2, 1985, at the Chr. Ref. Church in Williamsburg. Interment was at New Union Cemetery, Williamsburg. Rev. W. de Jong officiating.</p> <p>Home address: R.R.#2, Brinston, ON K0E 1C0</p> <p>"Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).</p> <p>GUY SIMON VAN TIENHOVEN</p> <p>born May 18, 1920 in The Hague, The Netherlands, went to be with the Lord on June 24, 1985. He is sadly missed by his loving wife Jessie, son Ralph Andrew, brother and sister-in-law Hans and Annie (Netherlands), stepmother Susan Van Tienhoven (Netherlands), Anna Nicolai (his mother-in-law) and many other relatives in Canada and The Netherlands. If desired, donations in Guy's memory may be made to the Chr. Ref. World Relief Committee.</p> <p>Funeral service was held 1 p.m., Thurs., July 27, 1985. Rev. A. Vandenpol officiated.</p> <p>Home address: 10070 - 122nd St., Surrey, BC V3V 4M7</p> | <p>Riders wanted Anyone interested in getting a ride to Dordt College on or about August 25, 1985, please call Fred VanderWoude, evenings at (613) 432-4208.</p> | <p>Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p> | <p>Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p>For Rent Parkside Village 193 N. Park Street Belleville, ON K8P 4P1</p> <p>Home for Seniors Attractive one bedroom suites on second floor still available; \$385 monthly, incl. utilities. Anyone interested in joining this Christian community, please contact us as soon as possible for applications at the above address.</p> <p>Familie Bezoek in Europa? Te huur van particulier een Merc. 409D Camper, 6-10 pers. Prijs afhankelijk van seizoen van af 125 per dag, 1750 per week. 13000 per maand. Inlichtingen fam. E. Vander Kooy, 's Gravenzandseweg 5, 2681 RJ Monster, The Netherlands. P.S. Eventueel staat de camper op Schiphol klaar.</p> <p>Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1 1/2 hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137</p> | |
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Assistant Director of Community Relations

REDEEMER COLLEGE is seeking a person to develop and implement the community relations programs. Reporting to the Business Director, the Assistant Director of Community Relations will develop and implement all aspects of Redeemer College's promotion within the identified support groups and local and provincial communities. The successful candidate must be firmly committed to the Reformed faith and will possess the necessary written and verbal communication skills, and have the necessary presence to deal with people in all walks of life. A high level of drive and initiative is essential. The compensation for this position is competitive. Please send resume including references to:

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Business Director
467 Beach Boulevard, Hamilton, ON L8H 6W8

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CALENDAR of events

- Aug. 2-5** 27th Annual ICS Niagara Family Conference. Theme: "Imaging God: The Meaning of Being Human," at Niagara Christian College, **Fort Erie**, Ont. For info. phone (416) 979-2331.
- Aug. 3** "De Fryske Dei" at Chrysler Park, **Morrisburg**, Ont.
- Aug. 4** Gerald Vandezande of CPJ will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his book *Christians in the Crisis — Toward Responsible Citizenship* and related socio-economic and political issues.
- Aug. 4-6** Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in **Neerlandia**, Alta. Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
- Aug. 5-24** Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., **Willowdale**, Ont. Sponsored with IVCF. For info. phone (416) 226-6380.
- Aug. 2-5** All Ontario Young People campout at Lakewood Christian Campgrounds. Pre-registration recommended. For further information and registration call: 1-(519) 899-4415. A host of exciting activities planned, incl. Grace & Colleen, bathtub race, and more.
- Aug. 10** Reunion of the students, teachers and friends of the Springdale Chr. School, **Bradford**, Ont.; 2 p.m. at the old school grounds. For info. contact Marianne Markus (416) 775-2805.
- Aug. 10-20** Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Halsema, RBC President. For info. contact Reformed Bible College, **Grand Rapids**, MI (phone 616-458-0404, Ext. 13).
- Aug. 25** CPJ's Gerald Vandezande in interview on CFTO-TV, **Toronto**, at 8:30 a.m. on "Paradox."
- Fall '85** Van Halsema is coming!!! An evening with a laugh and a tear and uplifting music. Proceeds for Salem Fellowship Fund. Watch for announcements in your church bulletins.
- Sept. 7** 28th annual Ontario Chr. Ref. Church School convention at 1st CRC, **Guelph**; 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.
- Sept. 7** Youth Evangelism Conference, from 9 a.m. to 5 p.m., at Maranatha CRC, **Woodstock**, Ont. For info. call (416) 535-6262
- Sept. 13-14** Duncan Christian School 25th Anniversary Celebrations at the school, 5781 Chesterfield St., **Duncan**, BC. For info. call Mr. W. van Deventer (604) 746-5431.
- Sept. 17-24** Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.
- Oct. 5** CLAC-sponsored International Symposium on "The Freedom to Work" at 9 a.m. at John Knox Christian School, 82 McLaughlin Rd., S., **Brampton**, Ont. Speakers: Jose Prince, Zygmunt Przetakiewicz and Sander Griffioen. For info. contact (416) 744-2340.
- Oct. 12-14** 25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
- Oct. 14-20** Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto** and **Hamilton**, Ont. For info. contact (416) 529-7163.
- Oct. 18-25** Visit Old Mexico (Mexico, Acapulco and surrounding area). Tour leaders are the Revs. Peter Meyer and Chester Schemper. For info. phone Christine McDougall at the Weston office of the Canadian Home Bible League (416) 741-2140.
- Nov. 22 & 23** Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. VanTil. Contact your head counsellor for more information.

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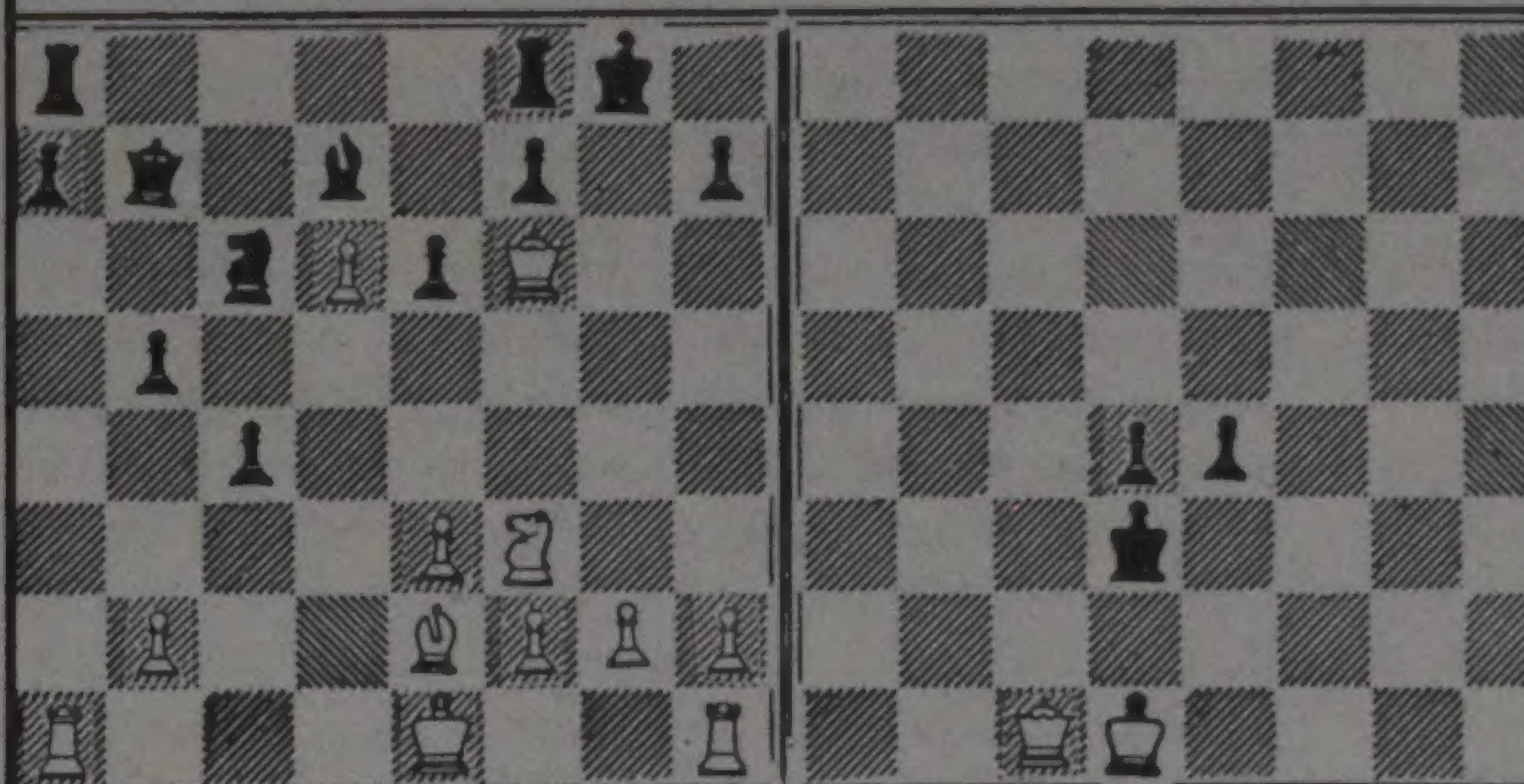
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12

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3



12

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2

2-mover 2 pts.

Notes

1. The game position shows Black with an open King side. White can take advantage of this situation. Black has two different defensive manoeuvres. Please give them both (with White's replies) to gain three points.
2. The old problem, #1057 shows a theme which others have built on. Two of these positions will be given next time. You need to solve #1057 to gain two points on the ladder.
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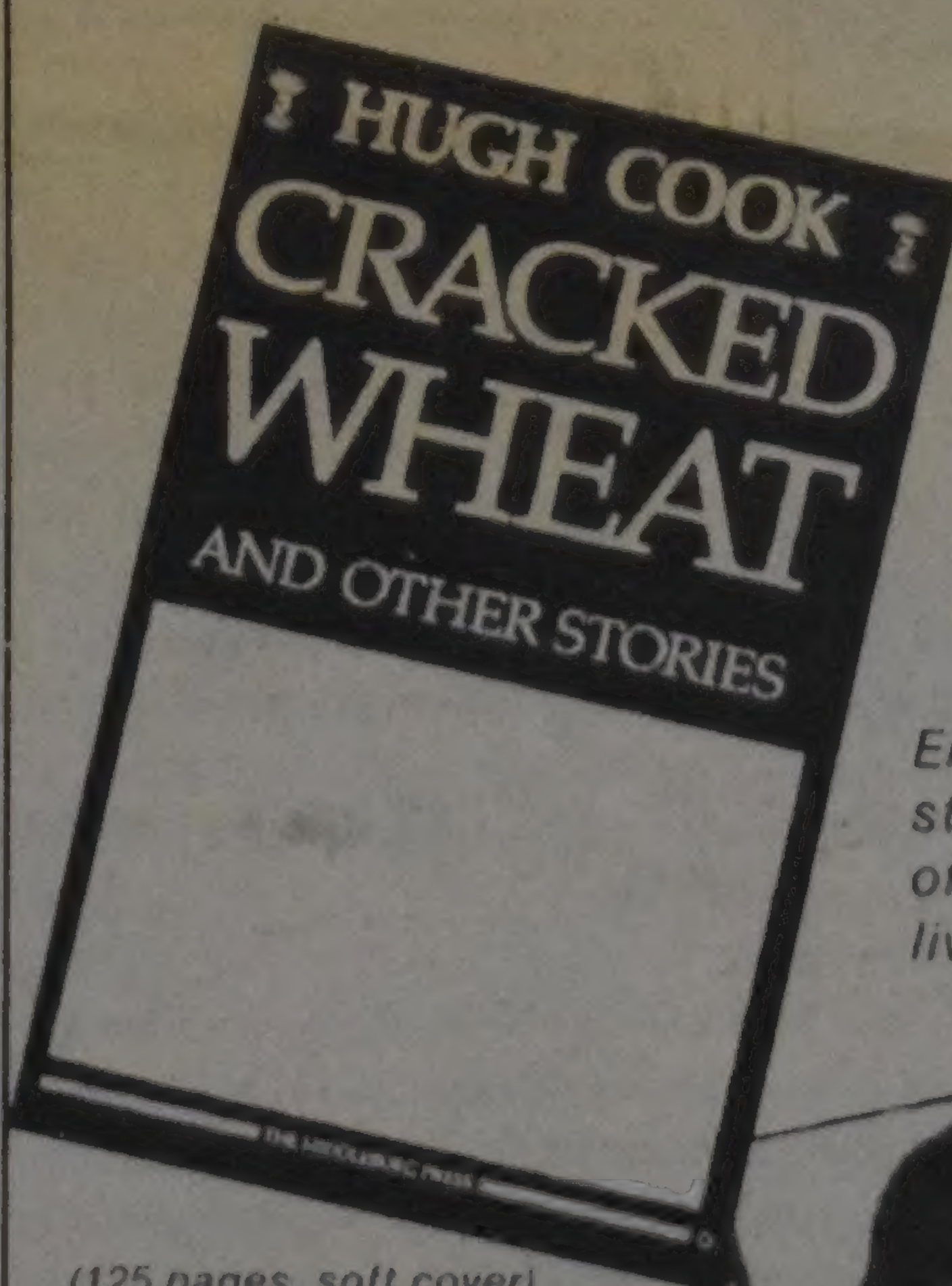
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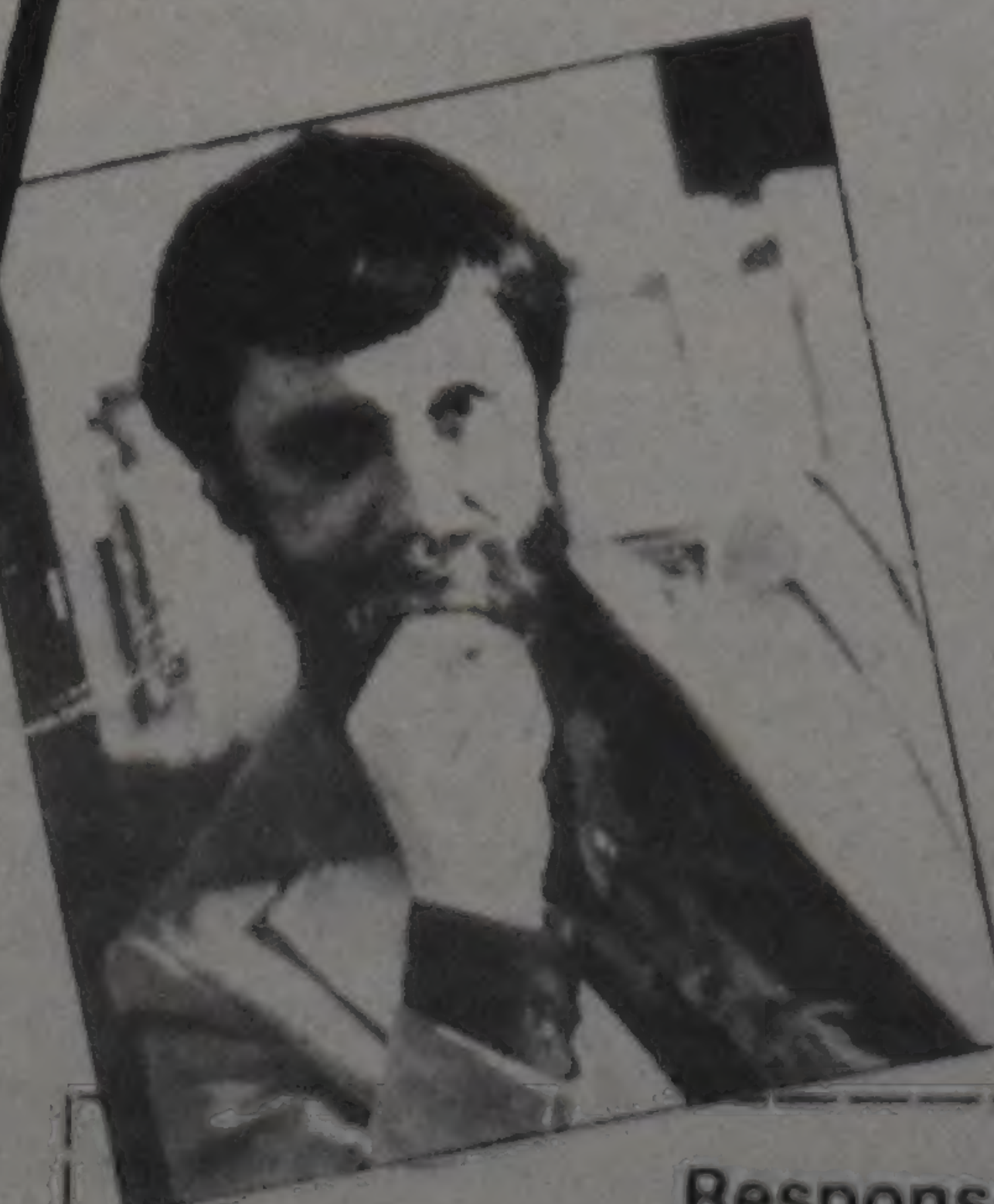
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Dutch

Persoverzicht

De ingewanden van President Reagan beheersten het wereldnieuws. Plattegronden, kleurenfoto's en perskonferenties maakten de binnenkant van Amerika's president zo bekend als z'n Grecian formula haarstijl. Gelukkig gaat het goed met hem.

Er was veel voorname visite in ons land. De koningin-moeder was hier voor de paarderen en de President van China — Li Xianniah — was op bezoek in Ottawa. Mulroney had z'n lesje in protocol geleerd en slaagde er in zijn drang voor publiciteit te bedwingen en de officiële ontvangst aan ons staatshoofd, de Goeverneur-Generaal, over te laten.

Het bezoek van de Chinese president staat in het raamwerk van handelsbetrekkingen tussen China en Canada. Er wordt verwacht, dat uitvoer naar China van ons land wel 50 miljoen waard zal kunnen zijn in dit jaar. Het is ook wetenswaardig, dat als de Chinese president naar Washington zal reizen, één van de ceremoniële handelingen het tekenen van een overeenkomst met betrekking tot samenwerking op het gebied van kern-energie zal zijn. China is snel en diep aan het veranderen. Het wordt hoe langer hoe meer een konsumenten gemeenschap en de Westerse zakenlui likken hun lippen af

als ze aan dat massale afneembeid denken.

De voormalige voorzitter van de Kamer, Lloyd Francis, deed een boekje open over het parlementaire milieu. Het was een nogal vies boekje. Francis, de huidige ambassadeur in Portugal, dacht dat zijn onthullingen geheim waren; maar daarin vergiste hij zich. Het miserebele geval scheert nu alle parlementaire schapen over één kam, hetgeen natuurlijk niet eerlijk is. De tegenwoordige voorzitter, John Bosley, vindt het maar beter om dat boekje zo snel mogelijk te sluiten. Gelijk heeft hij. Hij is trouwens zelf ook het mikpunt van de pers. Kranten berichtten dat Bosley nogal buitensporige plannen had voor zijn officiële residentie.

Zo langzamerhand beginnen toch verschillende regerings politieke- en economische plannen uit de doeken te komen. Mulroney's abacadabra niettegenstaande. Die man is nog erger dan een dominee die van de preekstoel een goeie mijl over de hoofden van zijn pappenheimers praat. In ieder geval spreekt de Minister voor Transportzaken klare taal. De regering wil minder controle in Canada's transport industrie. Meer competitie. Over het algemeen is het streven van

onze regering, de economie vrij te zetten van regeringsinmenging.

In Guelph, Ontario, is een debat aan de gang dat mij sterk herinnert aan soortgelijke besprekingen in de jongelingsverenigingen van weleer. De grote vraag is deze: moeten beelden breken dragen? Terwijl British Columbia in brand staat, wordt die brandende vraag druk besproken in Guelph. Een hele hoop Banner-lezers (zo weten wij van een dergelijke bespreking in ons geliefde kerkelijk weekblad) zijn van mening dat inderdaad de kunst met kamgaren behangen moet worden.

Onze pet gaat af deze week voor de langharige, vreemd geklede en vaak wild beschildeerde rock and roll muzikanten, die het presteerden om pakweg 100 miljoen bij elkaar te spelen voor wereld-honger-bestrijding. En deze week's eerste prijs voor eerlijkheid gaat naar de President van Frankrijk, die zei dat al die bijeenkomsten van Westerse staatshoofden ook al niet zo bar veel om handen hadden.

In Nairobi is een vrouwen conferentie aan de gang in het kader van de Verenigde Naties. Ik moet natuurlijk voorzichtig zijn met mijn opinie in deze, maar volgens de berichten brengen de

dames het er niet veel beter af dan de mannen. Een krant beschreef de konferentie met het woord chaos. Beschuldig deze schrijver nu niet van sexismen. Sommige van mijn beste vrienden zijn vrouwen, en mijn zoon is van plan — hoop ik — met één te trouwen.

De toestand in Zuid Afrika verergert bij de dag. Er is niet veel hoop meer voor dat land. Hoe langer hoe meer economies, politiek geïsoleerd en te langzaam in het aanpassen aan de twintigste eeuw die al bijna voorbij is, komt het land te staan voor gigantiese bloedbaden.

Carl Jr. was op visite van de week en ik heb 'm lekker verwend met snoepen ontbijt bij MacDonald. Zijn ouders vinden dat niet goed natuurlijk, maar die deden vroeger ook wel eens wat, wat ik niet goed vond. Dit is de wraak van de opa's; lekker stiekum ons nageslacht verwennen.

Straks komen Katrina en Corrie aan de beurt.

't Gerucht gaat dat er weer een nieuwe nazaat op komst is. Ik begin mezelf echt patriarchaal te voelen. "t Beste," zoals de ouderling zei toen hij mijn hand schudde.



Onder de streep

John Van Harmelen

De vrouw kreeg heel wat stemmen

Maandag 24 juni waren we als predikanten en interns van classis Quinte bij elkaar in Trenton in de tuin van de pastorie waar ds J.M.V. Koole woont. We waren natuurlijk erg benieuwd naar het verslag van ds Ron Fisher, die juist dit weekend was teruggevoerd van Grand Rapids. Eén van de eerste vragen was: "Wat heeft de synode besloten over de vrouw in het ambt?" Het antwoord was gauw gegeven: "De synode besloot dat de vrouw het ambt van diaken mag bekleden, maar niet het ambt van ouderling, noch dat van predikant." Op de vraag: "Was het weer een besluit van ongeveer 82-78 stemmen?" "O nee," was het antwoord: "De vrouw kreeg als diaken een grote meerderheid." 't Kan verkeren, zei Brederode!

Toen men in 1917 in Nederland voor de eerste maal de vrouw vroeg naar de stembus te gaan om haar stem uit te brengen op de partij van haar keuze, ging mijn grootmoeder van vader's kant niet naar de stembus. Zij vond dat de mannen op die manier aan de regering moesten deelnemen. Mijn grootmoeder van moeder's kant ging wel naar de stembus: zij vond dat als de socialistische vrouwen gingen stemmen, dan moesten onze christenvrouwen zeer zeker hun stem ook laten horen.

In 1917 werd niet alleen het algemeen kiesrecht ingevoerd, iedereen, mannen en vrouwen van een bepaalde leeftijd werden verplicht om te stemmen. Velen waren er echter nog niet van gediend. Daarom was er ook een clausule in de wet, dat alleen gewetensbezwaren een goede reden was om niet te stemmen.

Rudolf van Reest schreef omstreeks

1920 iets over dat stemmen in *De Reformatie*. Al waren de politieke leiders het er met elkaar over eens dat de vrouwen wel naar de stembus mochten gaan, dat betekende nog niet dat alle vrouwen van christelijke huize in drommen naar de stembus gingen. Onze mensen voelden meer voor het gezinshoofden kiesrecht.

Rudolf van Reest herinnerde zich nog goed de deputatenvergadering van de Anti-Revolutionaire Partij in 1921. Die werd gehouden in de maand October. Van Reest wist dat zo goed; omdat hij toen ondertrouwd was. Ze zeiden dan in Nederland: hij was 'in de bruidsdagen'! Zijn bruid had een introductiekaart gekregen van de adjunct-secretaris van het Centrale Comité van de A.R. Partij. Zij kende de heer R.A. den Ouden persoonlijk vrij goed. Hij was een harde werker en een zeer ernstig Christen. Hij is ook nog enige tijd particuliere secretaris van Dr. A. Kuiper geweest.

Het bruidje ging dus mee naar de deputatenvergadering. Er waren nog enkele dames, ook de twee dochters van Kuiper! Het was in die tijd zo'n unicum dat op zo'n uitgesproken mannenvergadering ook een paar dames aanwezig waren, dat ze apart door de voorzitter, Dr. H. Colijn, werden toegesproken.

Het debat over het actieve vrouwenstemrecht was nogal hevig. Het ging helemaal niet over het passieve kiesrecht voor de vrouw. Ze mocht wel naar stem uitbrengen, maar ze mocht geen kandidaat zijn, ze mocht niet gekozen worden. Dat kwam amper aan de orde.

Voorals ds Dethmers, toen predikant in Sneek, verzette zich hevig tegen het

actieve kiesrecht voor vrouwen. Hij was door Dr. Kuiper opgevoed bij het zgn. "Huismanskiesrecht." Dat wil zeggen: kiezen per gezin. Kuiper zag het gezin als de kleinste cel in de samenleving. Wie vandaag nog de gelegenheid heeft achter in zijn 'Ons Program' zijn bijdrage: 'Anti-Revolutionair ook in uw huisgezin', te lezen, weet hoe hij tot dit standpunt kwam.

En nu ging dat alles overboord en zouden we gaan meedoen aan wat ons geleerd was een puur revolutionair kiesrecht te zijn. Er kwam nogal wat verzet uit de zaal. Toen het argument werd aangevoerd, dat de Bijbel toch ook vrouwen aanwijst die leidende posities in de politiek hadden ingenomen en daarbij met name gewezen werd op Deborah in Richteren 4, sprong ds Dethmers op het podium en betoogde dat juist dit voorbeeld bewees hoe het niet moest. Want waarom liet de HERE de vrouw Deborah hier optreden? Omdat de mannen hun taak niet meer verrichtten. Lees er haar lofzang in Richteren maar op na, waar zij verschillende stammen verweet, dat zij rustig thuisbleven. Toen moest de HERE wel een vrouw verkiezen om de heilige oorlog te voeren.

"Wanneer de mannen te laf worden en verstek laten gaan, roept de HERE de vrouwen ten strijde, maar ook niet eerder!" zei ds Dethmers.

Toen er gestemd werd, werd het actief kiesrecht voor de vrouw met meerderheid van stemmen aangenomen!

Vanuit de zaal werd er geroepen: "Straks krijgen we het passief kiesrecht ook nog!" Rudolf van Reest zag toen

Jan Schouten, zoals hij altijd populair genoemd werd, op het podium van zijn stoel opspringen en met zijn zware bariton de zaal inschreeuwen (microfoons hadden ze toen nog niet nodig): "Actief vrouwenkiesrecht akkoord! Maar passief kiesrecht voor vrouwen nemen we nooit! Daar zal voor gezorgd worden!"

Dat was toen het algemeen gevoelen op burgerlijk, op politiek terrein.

Op kerkelijk terrein zou men vandaag waarschijnlijk beter luisteren naar ds Dethmers: als de mannen te laf worden en verstek laten gaan, roept de HERE de vrouwen ten strijde, maar ook niet eerder! Is dit 'eerder' al voor onze kerk aangebroken?

Onze Synode zegt: "Actief kiesrecht voor de vrouw? Akkoord! passief kiesrecht voor de vrouw als diaken? Akkoord! Maar passief kiesrecht voor de vrouw als ouderling en als predikant ..., ik hoor de echo van Jan Schouten's stem: "Dat nooit, daar zal voor gezorgd worden!"

Men hoort verluiden dat er nog gemeenten zijn waar het actief vrouwenkiesrecht nog steeds geen werkelijkheid is geworden. Hier en daar zullen er vrouwen gevonden worden die erg geschikt zijn om als diaken te functioneren. Er zijn waarschijnlijk nog te veel vrouwen die trots zijn op hun mannen, die nog graag het ambt bekleden voor hun Heer!

John Van Harmelen is emeritus predikant. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Honden en katten bezuiniging

Het loopt weer tegen vakantie-tijd, en *dus* storten de media zich op het lot van de arme huisdiertjes die binnenkort door hun baasje uit de auto gezet gaan worden.

Elsevier pakt het groots aan, en meldt dat katten en honden-eigenaren steeds eerder en vaker afstand doen van hun huisdieren, een kwestie van mentaliteit en van geld:

“De vindingrijkheid om zich van poes of hond te ontdoen is schier onbeperkt, de smoesjes zijn talrijk: plotseling blijkt een huisgenoot allergisch voor honde- of katteharen, is de

Duitse herder toch niet zo waaks als bij de aanschaf was voorgespiegeld, of is de hondenbelasting te hoog geworden.”

Wat minder honden in de nederlandse samenleving zou overigens prettige gevolgen hebben, want in hetzelfde Elsevier-artikel merkt dierenbeschermers van Zuuren op:

“Door het moderne voer met die onverteerbare granen erin produceren de honden veel grotere hopen dan vroeger...”

Onder het alfabet

In Hervormd Nederland opmerkelijk nieuws over de ‘schurkenbak’ van de Anti-apartheidsbeweging:

“Leden van pro-zuidafrikaanse bewegingen, professoren, politici, als ze het blanke regime in Zuid-Afrika steunen komen ze allemaal terecht in het archief van de anti-apartheidsbeweging-Nederland.

Connie Braam van de anti-apartheidsbeweging geeft een voorbeeld van de manier waarop iemand in het, goed beveiligde, archief terecht kan komen:

“Wel, neem die zanger Heintje. Die ging op een gegeven moment naar Zuid-

Afrika om daar voor de Zuid-Afrikaanse bezettingstroepen te zingen. Dezelfde troepen gingen de dag daarna in Zuid-Angola mensen uitmoorden en dorpen platbranden. Daar ging die meneer Heintje dus vrolijk voor zingen. We hebben nog wel van tevoren contact met hem opgenomen, maar dat heeft niet veel geholpen. Het gevolg is dus, dat hij onder de ‘H’ in de schurkenbak zit...”

Connie Braam veronderstelt overigens dat ze bij de pro-Afrika-bewegingen wel onder de ‘B’ zal zitten.

Uit Nederland

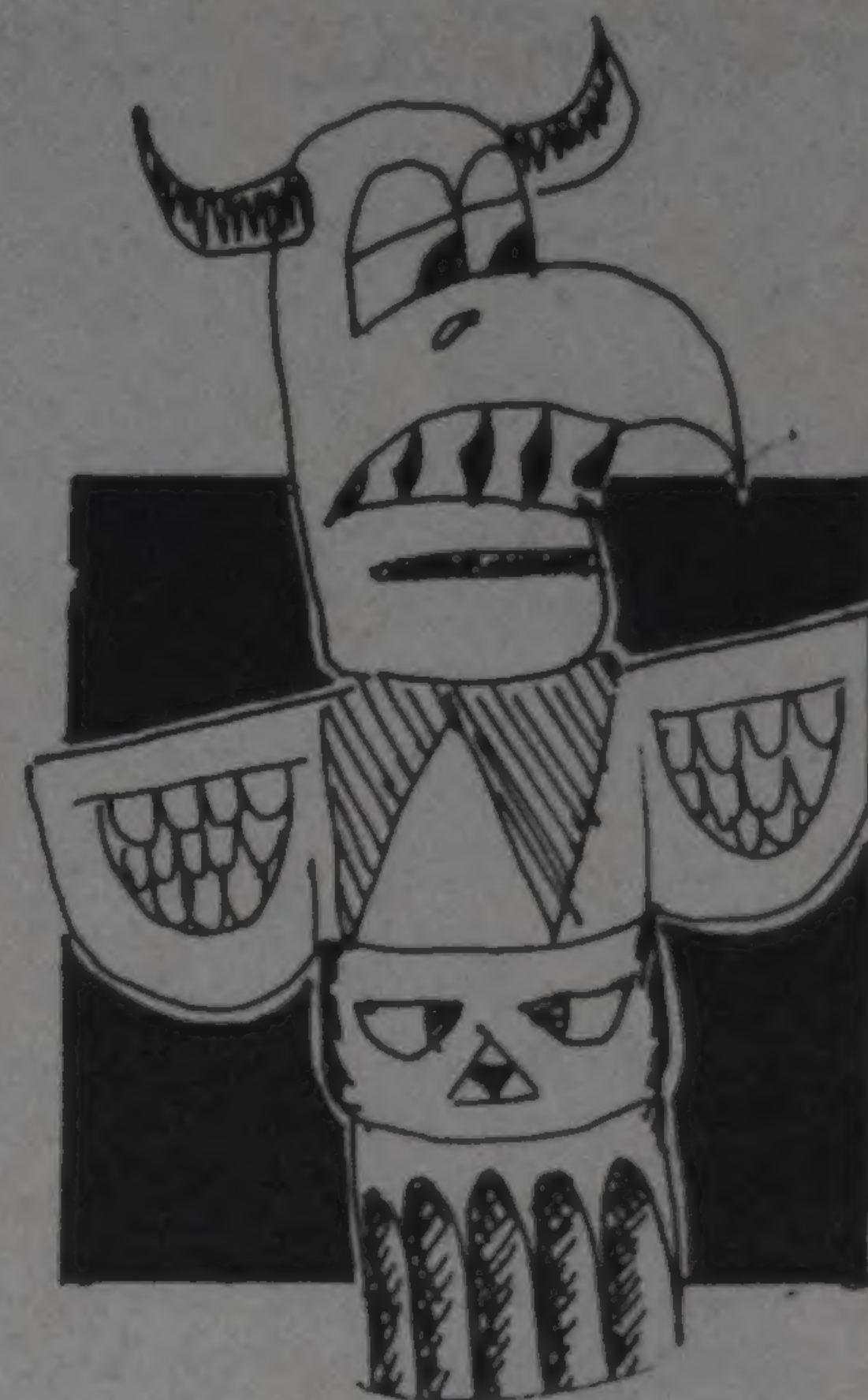
Kunst veiling brengt 1 miljoen

In Amsterdam is de kunstcollectie van de Nederlandse oorlogsmisdadiger Pieter Menten geveild. De veiling vond plaats in opdracht van de twee grootste schuldeisers van Menten, het veilinghuis Sotheby-Mak van Waay en de Bondsrepubliek Duitsland.

De geveilde stukken hebben rond 1 miljoen dollar opgeleverd, wat niet genoeg is om de genoemde twee grote schuldeisers af te betalen. In totaal gingen 513 stukken onder de hamer, waaronder schilderijen, chinees- en japans-porcelain en allerlei kuntsvoorwerpen.

Pieter Menten kwam begin

dit jaar vrij, nadat hij acht van de tien jaar gevangenisstraf had uitgezeten.



De twaalf provinciën?

Met een kleine meerderheid heeft de Eerste Kamer ingestemd met de vorming van Nederlands twaalfde provincie, de polderprovincie Flevoland.

De nieuwe provincie wordt gevormd door de gemeenten Almere, Dronten, Lelystad en Zeewolde. Bovendien worden

in de provincie opgenomen de gemeenten Noordoostpolder en het voormalige eiland Urk.

Het wetsvoorstel van minister Rietkerk werd in het senaat aangenomen met 38 tegen 33 stemmen. De Tweede Kamer aanvaardde het voorstel vrijwel unaniem.

Ons volk heeft de kansen versmaad

De heer P. Jongeling maakt in het Nederlands Dagblad o.a. de volgende opmerkingen:

Ondanks alles hebben we het hier nog steeds beter, dan in de meeste westerse landen, veel beter dan vóór de oorlog en oneindig veel beter dan de meeste volken van Afrika, Azië en Latijns-Amerika het hebben. We zouden dankbaar en tevreden moeten zijn, maar van die dankbaarheid is veertig jaar na de bevrijding bitter weinig te bespeuren.

Dit laatste is niet zozeer een gevolg van stoffelijke, maar bovenal van geestelijke factoren. In dit opzicht is er sprake van een ontstellende naoorlogse ontwikkeling.

De kerken zijn leeggelopen in deze veertig jaren. Dit geldt zowel van de Rooms-Katholieke Kerk als van de meeste protestantse kerken. Er is een verbijsterend losbandig seksueel gedrag gekomen, mee bevorderd door de pil. Het gebruik van drugs neemt spronggewijs toe. De criminaliteit is in weinige jaren vertienvoudigd! De Nederlandse staat is bezig te veranderen van een neutralistische in een antichristelijke staat. Tolerantie en anti-discriminatie staan hoog in het vaandel, maar onder het mom van deze schone woorden maakt men zich op om christenen die zich aan de normen van Gods Woord willen houden, op de ergste wijze te discrimineren. Alles volgens het recept dat De Genestet meer dan een eeuw geleden in een geestig prentdicht aan de kaak stelde:



P. Jongeling

Een beetje meer verdraagzaamheid:

De zaak wordt onbehaaglijk! Ook wij zijn wel verdraagzaam, maar De rest is onverdraaglijk!

Wanneer we, veertig jaar na dato, terugzien op de bevrijding, dan past ons allereerst grote dankbaarheid.

Stel eens dat Hitler had gewonnen-dat had zo maar gekund, bij voorbeeld als de Duitsers het eerst de atoombom hadden geconstrueerd -, wat zou er dan van Nederland, van Europa, van de wereld zijn geworden? Wat zou er van de Kerk, van de christenen zijn geworden?

De bevrijding betekende wegvallen van de tirannie, herstel van de rechtsstaat en van de democratie. Een wereld van nieuwe kansen en mogelijkheden ging open voor ons volk.

En dan moeten we met schaamte erkennen dat vooral op geestelijk en moreel gebied de meerderheid van ons volk die kansen en mogelijkheden

heeft versmaad en een weg is ingeslagen die op de duur naar de ondergang zal leiden!

Wij moeten goed beseffen dat in het naoorlogse Nederland de revolutie in een hogere versnelling is gekomen. Wat voor ons de plicht inhoudt om het gebed en de arbeid nog te intensiveren.

Ik denk allereerst aan de jeugd. De duivel zet er alles op om haar los te weken van de Kerk en haar te winnen voor zijn antichristelijk rijk. Ik ben heel blij dat met name in de jongste tijd onder ons bezinning gaande is, hoe deze aanvallen het beste kunnen worden afgeslagen.

Maar ook de ouderen worden bedreigd. We leven in een tijd vol verwarring en valse profetie. Wat is het een zegen dat we nog goede, schriftuurlijke prediking mogen beluisteren, zondag op zondag, en wat hebben onze dominees een geweldige opdracht!

Maar ook het “gewone” gemeentelid, u en ik, in onze persoonlijke omgang, in het organisatieleven, op heel het brede terrein waar we vandaag nog actief mogen zijn, moeten werken der dankbaarheid verrichten, land en Kerk ten goede.”

Overgenomen uit Kerknieuws.

Kerkgang

*De klokken roepen — en het orgel speelt.
Een lichte melodie jubelt de hemel open.
En als we zwijgend komen binnenlopen,
verrijst voor onze geest het Christusbeeld.*

*Het orgel zwijgt, de klokken worden stil.
nu staan we biddende gebogen.
Gij moet, o Heer, steeds weer opnieuw gedogen
het bruid verweer van onze dwarse wil.*

*We luist'ren hong'rig, en Gij deelt Uw brood,
Gij weet honger en pijn zo goed te stillen.
Als wij op onze wonden maar Uw balsem willen,
zullen we voorgoed ontkomen aan de dood.*

*We laten over onze hoofden stil Uw zegen gaan.
Dan worden we weer in het volle leven opgenomen.
Maar elke rustdag zullen we weer tot U komen,
en met gebogen hoofden voor U staan.*

Gods vrijmacht

*God heeft ze beï gewild: de armen en de rijken,
de werkmans, en de machtige magnaat.
En gaf hun beï de kans, het einddoel te bereiken:
de poort, waardoor èn arme èn rijke binnengaat.*

*Hij heeft ze beï gewild: de rijken en de armen,
de edelknaap en 't proletarenkind.
En beiden kroonde Hij: Zijn Goddelijk erbarmen,
schonk hen de schatten van een Koningskind.*

Jaap Kroonenburg,
Uit: *Zij Hebben Witte Klederen Aan*

23 Augustus is de datum van onze volgende uitgave. Zie bladzij 17 voor advertentie verval data.

Books

Ethics

Shaping moral outlook

Ethics: Approaching Moral Decisions, Holmes, Arthur F., Downers Grove, Illinois, Inter Varsity Press, 1984; 134 pp., paper, US \$4.95. Reviewed by Hendrik Hart, Senior Member in Philosophy, Institute for Christian Studies, Toronto.

This is the third volume in IVP's new series "Contours of Christian Philosophy" edited by C. Stephan Evans. Earlier volumes were in epistemology and metaphysics. This third volume might well put this series on the map. Its topic, ethics, is much in demand and the sample problems discussed by the author — human rights, criminal punishment, the legislation of morality, and sex and marriage — are all frequently debated problem areas. These four core chapters (9-12) are preceded by an introductory chapter setting the book in the context of our times and giving some preliminary suggestions about the relevance of Christian ethics (1), four chapters on unacceptable ethical views (2-5), and three chapters outlining the basic ingredients of a Christian ethical theory (6-8). A final chapter (13) discusses the difference between abstract ethical deeds and such deeds as the actions of ethical persons.

Discussions of ethics can be

both broadly and narrowly conceived. Holmes has chosen for the broad approach, in which ethics deals with the problems of normative human behaviour over the whole range of human experience, rather than with only one dimension of it. Discussions of justice, e.g., for Holmes are properly carried on within the realm of ethics, rather than in a discipline such as jurisprudence conceived as a field next to ethics.

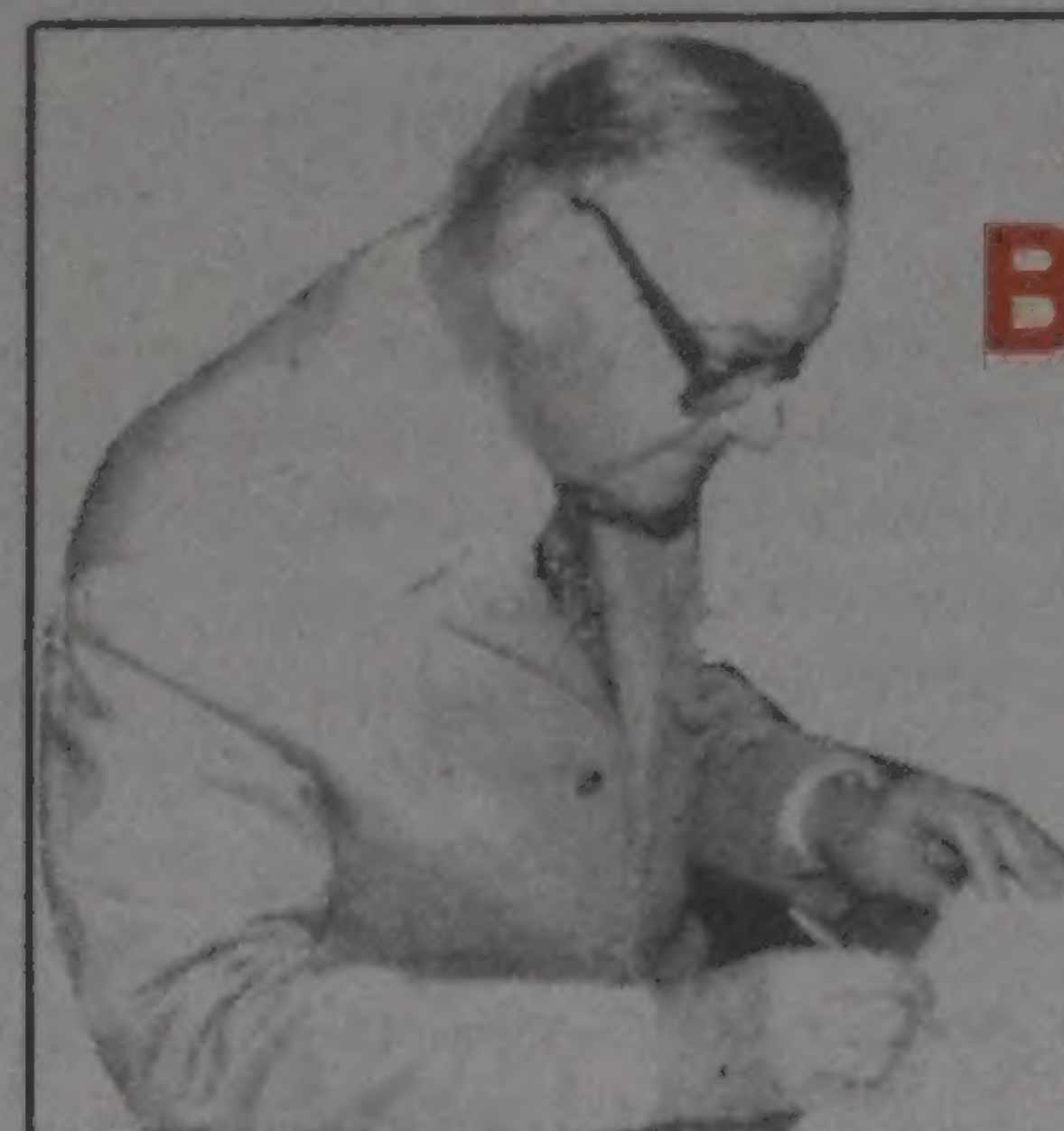
Holmes' treatment is an almost ideal sample of what the series editor expects. The simple and clear style of writing next to the straightforward and thorough presentation of the problems make this the exciting "short introductory-level textbook" it is supposed to be. The quiet and modest tone next to the courageous presentation of convictions lends dignity to the discussion. Christians will be happy with the Biblical orthodoxy of the presentation, while others will find their views respectfully evaluated. Scholars and students will recognize the learning, others will find that the text makes stimulating reading for anyone interested in its problems.

If the book attracts the attention it deserves it will almost certainly become influential in shaping the moral

outlook of at least the upcoming IV generation and a second edition will then soon be required. If so, there could possibly be one area in which improvement would greatly enhance this fine volume. What I have in mind is the existential lack of awareness in the book that contemporary moral discussion is full of genuine controversy and painful problems, both of which are unavoidable for the believer.

From the very first page in the book I get the impression that Holmes is not very happy with changes in "accepted sexual morality" and that he sees "existing ideals for marriage and family" as being in danger. (9) The theory he develops about how we should approach ethical problems (chapters 6-8) in a problematic situation is, I believe, a very excellent one. But the actual discussion of ethical problems does not emphasize very much our learning to struggle with ethical problems in the light of Holmes's new approach. These chapters (9-12) primarily present the author's present convictions rather than setting forth a process by which a younger generation can learn how to make its own ethical decisions. Thus homosexuals will be grieved to learn that their struggle within the church about how to act in relation to their involuntary and immutable sexual orientation is referred to in one breath with prostitution and pornography (107) and summarily dismissed in one short paragraph. (111) And a younger generation's very new kind of struggle with sexual activity before marriage will not receive very much help from the single short characterization of "superficial and banal" just in passing. (110).

The book contains an excellent tool for a healthy Biblical struggle with these difficult problems. Some help in learning how to use that tool in precisely these controversial areas would electrify the impact this book could have. Add to that Holmes's deservedly reliable reputation and we might have a guide for the perplexed that even the most reluctant to change conservative believer could be willing to recommend to a restless younger generation. Even as is, I heartily recommend the book to all who wish some help in finding their way in today's moral confusion.



Building on the Rock

Henry Van Andel

The narrow gate

Enter by the narrow gate For the gate is narrow and the way is hard, that leads to life.
Matthew 7:13, 14

Some people think that the narrow gate is the age of heaven. This is a misunderstanding. In a manner of speaking, the gate of heaven stands at the end of the narrow road and there this gate is wide open. A Christian who trusts in Jesus Christ as his or her Saviour does not have to squeeze through a kind of cleft in order to enter heaven.

It is also wrong to say that the narrow gate stands at the beginning of the narrow road. Then people say that you must have gone through many deep experiences before you may know that you are converted and may walk on the way to heaven. In that way the spiritual struggles of humanity itself become a ground for being saved.

What we must see is that the narrow gate and the hard way are two synonymous expressions. They are two pictures of the same truth. They point to what Christian life is all about.

Here, at the end of the Sermon on the Mount Jesus refers to all the rules of true righteousness which He had forcibly put before His disciples. We can compare this word with another word of Jesus: "If any man would come after me, let him deny himself and take up his cross and follow me."

There are many "narrow gates" on the hard way of Christian life. These gates are narrow because we can only pass through them when we forsake ourselves and become humble and small. They are the gates of self-denial on the road of self-sacrifice.

Jesus went ahead of us passing through many gates of self-sacrifice in a unique way, for our salvation. In that way He paved for us the narrow passes of the hard way.

Published posthumously.

Devotional guides

Prayer and song

Jesus' Pattern of Prayer, John MacArthur Jr., Chicago, Moody Press; 1981, 141 pp. Reviewed by Christine Farenhorst-Praamsma, Owen Sound, Ontario.

MacArthur stresses the importance of prayer. Using the Disciples' or Lord's Prayer, he says that everything man ever needed to understand prayer, is latent in the 66 words of this prayer. As he goes through it, line by line, the reader is enriched by his explanations, often moved to pray as he reads.

Because personal communion with God is often confused nowadays, disrespectful, even demanding in Oral Roberts' style, the going back to the Lord's Prayer and its proper meaning, is satisfying. This book is a blessing to read and shelve for future reference. I highly recommend it.

Salt from the Psalter, Mary Frances Owens, Boardman Press, 1980; 137 pp. Reviewed by Rudy W. Ouwehand, Woodstock, Ont.

In this simple devotional book, Mary Frances Owens interprets the Psalms in the light of Jesus' statement that His followers are the salt of the earth. She has chosen 27 Psalms which she groups into nine chapters to examine how the "righteous man" of the Psalter is a forerunner of the disciples of Christ, acts as salt in the world as he faces affliction, copes with doubt, responds to success, and communes with God.

Each Psalm is described according to the situation of the writer and is then applied to the life of the disciple of Jesus today. Throughout this small book the Psalms speak to us of encouragement and hope, of confident trust in the Lord, and of zestful living for Jesus in the world.

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